CATHOLIC ACTION

Vol. XXIV, No. 4 APRIL, 1942

A Letter From The President of the United States To the Episcopal Chairman of the National Catholic Educational Association

—THE WHITE HOUSE, Washington, D. C., April 1, 1942.

IT IS of deep significance that The National Catholic Educational Association will hold its annual national convention in this time of grave crisis in the affairs of the nation and of the world. Those who participate will realize that such freedom of assembly is denied in all the countries of the world which today are held in slavery by the enemies whom we are fighting.

THAT simple statement makes clear as the noonday the issue at stake in the tragic conflict which the world now witnesses. Happily, in this country, we do not have to debate freedom of conscience. It is our birthright because of the wisdom and foresight of the Fathers of the Constitution, who in ordaining freedom of conscience established as a corollary, freedom of education and the right of assembly.

WE MUST defend this birthright against every totalitarian and pagan assault and to that end we have pledged every resource of manpower, money and materiel and will fight shoulder to shoulder with lovers of freedom wherever freedom is assailed.

I REJOICE to know that the object of your organization, as stated in its constitution, is "to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education."

I TRUST that the Chicago convention will in wise deliberation and constructive action further the achievement of that high purpose. Please extend my cordial greetings to all who participate.

—FRANKLIN D. ROOSEVELT.

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Informatic Publications, Business and Auditing,* and CATHOLIC ACTION, monthly pu cation, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library*

PRESS—Serves the Catholic press in the United States and abroad with regular *news features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

CATHOLIC ACTION consists not merely of the pursuit of perfect Christian perfection, which is ever before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming together to be united in thought and action and those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, blessed and sustained by the authority of the bishops."

—Pope Pius XI.

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

Vol. XXIV, No. 4 APRIL, 1942

OUR COMMON CATHOLIC INTERESTS

Osservatore Comments on Pope's Point on Liberty

LUMINOUS commentary on the first of the Five Peace Points outlined by Pope Pius XII in his stmas addresses since the beginning of the present appeared in a recent issue of *Osservatore Romano.* first point—the right to life and independence ll nations, great and small, weak or strong—is d "the granite pillar of a new international ."

ates as well as individuals, the article affirms, ss "natural, primordial and fundamental rights." ng these rights are "liberty, integrity, and se- y." Autonomy involves the freedom of states regard to their internal affairs, while independ- applies to their liberty in relation to other states. right of liberty, viewed in these two aspects, the e avers, is the basis not only of the life of single s but also of cooperation among states.

is observed that liberty here is spoken of "accord- o the Christian ethic," whereby there are moral ations corresponding to natural rights. "Only in and acting according to the law, both Divine uman, is there liberty." Thus, "a foreign policy considers the particular interests of a people as xclusive end of the activity of the State," the e observes, "denies all reciprocity of rights and among nations; that is to say, it denies all ful international cooperation tending to realize mmon good of states."

doctrine of liberty, which admits recognition of ct that the rights of an individual state are not ited because alongside these rights there are no less imperative duties, the article continues, "is a doctrine which also involves the principle of international cooperation." This is because "in the affirmation of national rights," there is also the "duty to respect the obligations which the state, as a social individual, possesses towards other states which are similarly social individuals."

"The State is free in a society of free states," the article asserts, "and if there is corruption of this international comity, the internal life of the State is also corrupted, since it is almost exclusively absorbed by the heavy and exhausting burdens of defense."

Discussing the mad race in armaments, the article observes that internal and external security creates the "climate indispensable to constructive action and to the effective and lasting application of social energies to the spiritual and material progress of states."

These principles apply equally to all nations, large and small, the article states, since "rights possess an objective value independent of the subject enjoying them." Distinguishing between equality relating to such things as power, wealth, territorial extension and military force, and "juridical equality," which is defined as equality "in the capacities of states to exercise their own rights," the article observes that "the philosophy of the so-called right of the strongest denies the universality of that ethical value which is binding upon conscience irrespective of material strength." "In the world of moral relations," it is pointed out, "right has a value of its own, distinct from the capacity of asserting itself."

Conserving Home Life of Children in War Employment of Women Urge

UNDER the condition of nationwide employment of women in war industries, adherence to "the traditional American pattern" of "conserving the home life of children" is urged in a joint statement by officials of the National Catholic Welfare Conference and the National Conference of Catholic Charities.

The officials who issued the statement following several conferences are: Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference; Rt. Rev. Msgr. John O'Grady, secretary of the National Conference of Catholic Charities; Rev. Dr. George Johnson, director of the Department of Education, N. C. W. C., and William F. Montavon, director of the N. C. W. C. Legal Department.

It is urged that "only as a last resort should marri women with children be employed," and that wh such employment prevails it should be borne in mi "that any form of substitute parental care for ch dren in the United States has been traditionally a wo of local agencies." The statement urges that the "fix policy" of this country be maintained and that nothi be done "to interfere with the religious faith of t children," but rather that every effort be made by t maximum use of the communities' full religious sources to support it.

It is pointed out that there is still a large reserve unemployed men, composed principally of Negro lab Mexican labor and other minority groups, and th there is also a large reserve of single women.

Abolishment of Taxes on Religious Institutions Asked

IN A LETTER to Representative Robert L. Doughton, chairman of the House Committee on Ways and Means, Rt. Rev. Michael J. Ready, general secretary of the National Catholic Welfare Conference, calls attention to certain tax discriminations against religious, charitable and educational organizations. Writing at the direction of the Administrative Board of the N. C. W. C., Monsignor Ready points out that political subdivisions of governmental bodies are exempt from the provisions of certain excise and "luxury" taxes and he suggests that the Internal Revenue Code be amended so that religious, charitable and educational institutions may be accorded "substantially similar treatment."

"In 1932 the Congress in the Revenue Act of that year enacted into law a provision imposing a 'temporary' tax with respect to the sale of certain articles," Monsignor Ready writes. "This tax was imposed on the basis of the sale price of the article sold by the manufacturer to the retailer. This tax was passed on to the public in the retail sale transaction. Among the articles with respect to the sale of which the tax was imposed were tires and inner tubes, automobiles, radio receiving sets, mechanical refrigerators, gasoline and certain other items."

Thus, Monsignor Ready points out, religious and charitable institutions paid the tax upon making such purchases, although governmental agencies did not. "The preference accorded governmental agencies r dering essentially the same kind of social service as rendered by these organizations," he adds, "or, viewed in another light, the discrimination against n governmental agencies rendering public service, apparent."

No real opposition to this type of taxation, Monsig Ready states, was registered at the time, because items thus taxed were not normally purchased in qu tity by social service institutions, because the rate taxation was relatively low, and because the tax labeled "temporary." But in the Revenue Act 1941, he observes, the tax was made permanent, ra were increased, and new articles added, among th certain articles purchased in large quantity by ligious, charitable and educational agencies.

Observing that for government to assume the bur of discharging the duties presently so successfully dertaken by these non-governmental agencies wo result, financially, in a cost to government out of p portion to the tax exemption, Monsignor Ready c cludes: "We believe the action herein suggested wo be a proper legislative act recognizing the indisp able social service rendered by these organizations well as legislative recognition of the right of t organizations to carry on their work in a democr not only unimpeded by taxation, but also encoura in every way possible."

N. C. E. A. Felicitated by His Holiness, Pope Pius XII

In reply to a message from the National Education Convention expressing continued loyalty to His H ness, Pope Pius XII, and conveying congratulations to His Holiness on his approaching silver episc jubilee, Rev. Dr. George Johnson, secretary-general of the Association, read to the convention the follo radiogram from Vatican City: "Deeply grateful for filial homage and jubilee congratulations, Holy Fa felicitates National Catholic Educational Association on outstanding achievements and confers pate apostolic blessing. Pledge abundant heavenly benedictions."

Some Important Resolutions Adopted by the Chicago Meeting of the N.C.E.A.

OUR Holy Father, Pope Pius XII, is completing a quarter of a century in the Episcopate, and the whole Christian World joins with him in giving thanks to God. The joy that under other circumstances might have been his is swallowed up in profound sorrow. Everywhere in the world his children are being forced to drain the bitter chalice of war, and the peace he labored so mightily to preserve has disappeared from the face of the earth. To him we offer the homage of our affectionate loyalty and filial obedience. We assure him that we realize our responsibility for making Christian education a potent instrument for the restoration of the peace of Christ in the reign of Christ.

We are profoundly grateful to the President of the United States for the inspiring message which he sent to our Convention. We pledge him our unswerving loyalty and support and pray that God whom he constantly invokes may increase his strength to bear the tremendous burdens which weigh upon him because of his unflinching championship of the cause of freedom and justice. We are confident that under his inspired leadership the forces of evil will be vanquished, and men and women the world over will have restored to them their heritage of liberty and be able to live under conditions that befit the children of God.

The pagan conception of the State fashioned in Nazi Germany calls for an educational system dominated and directed by official bureaucracy which seeks to mold the minds and the bodies of the people to the autocratic purposes of a totalitarian government. Such a system is in direct opposition to the Christian ideal of education, and its evil fruits are abundantly manifest. They serve as an object lesson to the American people and should inspire us with an unyielding resolve to guard jealously our tradition of local control of schools, and to look with suspicion on any measure, however well-intentioned, that might eventuate in Federal domination of education.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

April, 1942

6-7—Catholic Association for International Peace—sixteenth annual conference, New York, N. Y.

6-9—National Catholic Educational Association—39th annual convention, Chicago, Ill.

8—Joint meeting of the Catholic Students Peace Federations and the International Relations Commission and the National Federation of Catholic College Students, New Rochelle, N. Y.

14—Christ Child Society, Washington, D. C.

14—N. C. W. C. Administrative Board Meeting, Washington, D. C.

18-22—National Council of Catholic Women—twenty-first national convention, Hollywood, Fla.

20-21—Catholic Conference on Industrial Problems—Regional meeting, San Antonio, Tex.

22—Catholic Association for International Peace—regional meeting, San Antonio, Tex.

26-28—Catholic Committee of the South—third annual convention, Richmond, Va.

26-28—Confraternity of Christian Doctrine—First provincial congress, Indianapolis, Ind.

May, 1942

2-3—Daughters of Isabella—annual meeting of the Ohio State Circle, Columbus, Ohio.

4—National Catholic Conference on Family Life—10th annual convention, Webster Groves, Mo.

10—World Sodality Day.

24—Fourth Annual Solemn Memorial Military Field Mass, Arlington National Theater, Arlington, Va.

25-27—National Council of Catholic Nurses—1st biennial convention, Detroit, Mich.

27-30—Catholic Press Association—annual convention, Birmingham, Ala.

June, 1942

8-13—Summer School of Catholic Action, Sodality of the Blessed Virgin Mary, New Orleans, La.

9-15—Catholic Hospital Association of the United States and Canada—27th annual convention, Chicago, Ill.

15-20—Summer School of Catholic Action, Sodality of the Blessed Virgin Mary, St. Louis, Mo.

July, 1942

6-11—Summer School of Catholic Action, Sodality of the Blessed Virgin Mary, St. Paul, Minn.

August, 1942

17-22—Summer School of Catholic Action, Sodality of the Blessed Virgin Mary, Boston, Mass.

22-26—Central Verein of America and Catholic Women's Union—annual national convention, St. Louis, Mo.

24-29—Summer School of Catholic Action, Sodality of the Blessed Virgin Mary, New York, N. Y.

31—Sept. 5—Summer School of Catholic Action, Sodality of the Blessed Virgin Mary, Chicago, Ill.

September, 1942

27-30—National Conference of Catholic Charities—annual convention, Kansas City, Mo.

October, 1942

3-7—National Catholic Rural Life Conference—20th annual convention, Peoria, Ill.

26-29—Diocesan Youth Directors' Conference, St. Louis, Mo.

December, 1942

28-30—American Catholic Philosophical Association—annual convention, Notre Dame, Ind.

21st National Convention Program *of the* National Council *of* Catholic Women

April 18-23, 1942, Hollywood, Florida

General Theme:

"Catholic Women in the Service of God and Country"

Thursday and Friday, April 16-17, 1942—Meeting of the Board of Directors.

SATURDAY, APRIL 18, 1942

9:00 A.M. Registration—Hollywood Beach Hotel

10:00 A.M. Leaders' Conference—Ocean Front Lounge—Hollywood Beach Hotel

Mrs. J. W. McCollum, president, National Council of Catholic Women, Gainesville, Florida, presiding

"The work is not the work of one woman, nor of one society, but of every Catholic and of every Catholic society in the United States."—*American Catholics in the World War*

Opening Prayer—His Excellency, the Most Reverend Emmet M. Walsh, D.D., Bishop of Charleston and Assistant Bishop, Department of Lay Organizations, National Catholic Welfare Conference

Roll Call

Members of the Board of Directors

Representatives of national organizations of Catholic women

Presidents of archdiocesan and diocesan councils of Catholic women

Presentation of archdiocesan and diocesan council directors

I. United Service

"The Necessity for Unity in Prayer and in Action"—His Excellency, the Most Reverend Emmet M. Walsh, D.D.

"The Diocesan Council as a Medium of United Service"—Miss Margaret Hughes, president, Springfield Diocesan Council of Catholic Women, Springfield, Illinois

Discussion Leader: Mrs. Henry Mannix, president, Brooklyn Diocesan Council of Catholic Women, Brooklyn, New York

II. Volunteer Participation in War-time Work

"The National Catholic Community Service"

Military Areas—Miss Mercedes Discon, president, New Orleans Archdiocesan Council of Catholic Women, New Orleans, Louisiana; Mrs. G. Leo Lowry, president, Charleston Diocesan Council of Catholic Women, Charleston, South Carolina.

Discussion Leader: United Service Organizations Club Director

Industrial Areas—Miss Mary P. O'Flaherty, president, Hartford Diocesan Council of Catholic Women, Hartford, Connecticut; Mrs. Herbert Haile, president, Nashville Diocesan Council of Catholic Women, Chattanooga, Tennessee

Discussion Leader: United Service Organizations Club Director

"The Chaplains' Aid Association"—Mrs. Gerald P. McGillicuddy, president, Fort Wayne Diocesan Council of Catholic Women, Valparaiso, Indiana

Discussion

"The American Red Cross"—Mrs. Thomas F. O'Neill, president, St. Paul Archdiocesan Council of Catholic Women, St. Paul, Minnesota

Discussion

"Civilian Defense"—Miss Helen Byrne, president, San Francisco Archdiocesan Council of Catholic Women, Berkeley, California

Discussion

2:30 P.M. Leaders' Conference—Ocean Front Lounge—Hollywood Beach Hotel—Mrs. J. W. McCollum, presiding

III. Training Volunteers for War-time Work

"Opportunities for Training"—Mrs. Lee Kenny, national chairman, Committee on Cooperating with Catholic Charities, Fremont, Ohio

Discussion Leader: Miss Lenna M. Wilson, administrative assistant, National Council of Catholic Women, Washington, D. C.

IV. Opportunities for Making Known the Contributions of Catholic Women's Organizations

"The Catholic Press"—Miss Katharine M. Kiever, staff member, National Catholic Welfare Conference *News Service*, Washington, D. C.

"Publicity and Public Relations"—Mr. Donal T. Sheehan, Director, Department of Public Relations, National Catholic Communi Service, Washington, D. C.

Discussion Leader: Mrs. Thomas G. Garrison, president, Denver Diocesan Council of Catholic Women, Golden, Colorado

"CATHOLIC ACTION—the Monthly Publication of the National Catholic Welfare Conference"—Miss Edith H. Jarboe, assistant to the Editor, Washington, D. C.

Discussion Leader: Miss May Q. Garthar, president, Galveston Diocesan Council of Catholic Women, Houston, Texas

V. RECORDING THE PARTICIPATION OF CATHOLIC WOMEN'S ORGANIZATIONS IN WARTIME WORK

"Clearing through the Committee on Histories of Diocesan Councils"—Mrs. E. P. Carville, national chairman, Carson City, Nevada

Discussion Leader: Miss Ruth Craven, field secretary, National Council of Catholic Women, Washington, D. C.

6:00 P.M. Steak Dinner on the Beachwalk

8:00 P.M. General Session—Ocean Front Lounge—Hollywood Beach Hotel—Mrs. J. W. McCollum, presiding

Honorary Chairman—His Excellency, the Most Reverend John F. Noll, D.D., Bishop of Fort Wayne, and Episcopal Chairman, Department of Lay Organizations, National Catholic Welfare Conference

Address—Lieutenant Commander Maurice Sheehy, Chaplain, United States Naval Air Station, Jacksonville, Florida

"Wartime Activities of Affiliated National Organizations—Present Programs and Future Plans"

Alumnae Asociation, National Catholic School of Social Service—Miss Maude Bailey, president, Hartford, Connecticut

Catholic Daughters of America—Miss Mary C. Duffy, supreme regent, South Orange, New Jersey

Daughters of Isabella—Mrs. Carolyn B. Manning, national regent, New Bedford, Massachusetts

First Catholic Slovak Ladies Union of the United States of America—Mrs. Susan Matuscak, secretary, Cleveland, Ohio

National Catholic Women's Union—Mrs. Mary Filser Lohr, president, New York, New York

Supreme Ladies Auxiliary, Knights of St. John —Miss Johanna E. White, supreme secretary, Fort Thomas, Kentucky

The Sodality of Our Lady—Miss Dorothy Willmann, executive secretary, parish department, St. Louis, Missouri

Theta Phi Alpha—Mrs. Francis Moran, president, Jamaica Plains, Massachusetts

Women's Catholic Order of Foresters—Mrs. Mary E. Murphy, high chief ranger, Chicago, Illinois

Young Ladies' Institute—Miss Florentine Schage, grand secretary, San Francisco, California

SUNDAY, APRIL 19, 1942

10:00 A.M. Pontifical High Mass at the Church of the Little Flower, Hollywood, Florida

Celebrant: His Excellency, the Most Reverend Joseph P. Hurley, D.D., Bishop of St. Augustine

Assistant Priest: The Right Reverend Monsignor Patrick J. McGill, Lakeland, Florida

Deacon: The Reverend Hubert Roberge, Miami, Florida

Sub-Deacon: The Reverend Francis Dunleavy, Orlando, Florida

Deacons of Honor: The Reverend Joseph Fahy, Hollywood, Florida; The Reverend P. J. Roche, Miami, Florida

Masters of Ceremonies: The Reverend Martin T. Gilligan, S.T.L., St. Augustine, Florida; The Reverend Thomas McDonough, J.C.D., St. Augustine, Florida

Sermon: The Right Reverend Monsignor Michael J. Ready, General Secretary, National Catholic Welfare Conference, Washington, D. C.

2:00 P.M. Sightseeing Tour

5:00 P.M. Tea—Barry College, Miami Shores, Florida

Benediction of the Most Blessed Sacrament—Cor Jesu Chapel

Celebrant: His Excellency, the Most Reverend Richard O. Gerow, D.D., Bishop of Natchez

8:00 P.M. General Session—Ocean Front Lounge—Hollywood Beach Hotel—Mrs. J. W. McCollum, presiding

"We shall win this war and in victory, we shall seek not vengeance but the establishment of an international order in which the spirit of Christ shall rule the hearts of men and of nations."—Franklin D. Roosevelt, President of the United States, in reply to the letter of the Bishops of the United States

Opening Prayer—The Right Reverend Monsignor Patrick J. McGill, diocesan director, St. Augustine Diocesan Council of Catholic Women

Welcome to the Diocese—The Right Reverend Monsignor Patrick J. McGill

Welcome to the City—The Honorable T. R. Raper, Mayor of Hollywood

Welcome from the St. Augustine Diocesan Council of Catholic Women—Mrs. J. Leo Gleason, president, West Palm Beach, Florida

Response—Mrs. Stephen J. Gaffney, first vice president, National Council of Catholic Women, Boston, Massachusetts

"What Is the Front Line?"—Mr. Charles P. Taft, coordinator of Defense, Health and Welfare Services, Federal Security Agency, Washington, D. C.

Closing Remarks and Benediction—His Excellency, the Most Reverend Joseph P. Hurley, D.D.

MONDAY, APRIL 20, 1942

8:00 A.M. Low Mass—for the Intentions of His Holiness, Pope Pius XII—Hollywood Beach Hotel

Celebrant: The Reverend James C. Curry, Chicago, Illinois

9:30 A.M. General Session—Ocean Front Lounge—Hollywood Beach Hotel—Mrs. J. W. McCollum, presiding

Prayer

Adoption of Rules—Mrs. Katherine Murphy Burns, secretary, Albuquerque, New Mexico

Appointment of Committees

Credentials

Nominations

Elections

Address—His Excellency, the Most Reverend John F. Noll, D.D.

President's Report—Mrs. J. W. McCollum

Report of Secretary—Mrs. Katherine Murphy Burns

Report of Treasurer—Mrs. Frederick E. Murphy, Minneapolis, Minnesota

Report of Executive Secretary—Miss Margaret T. Lynch, Washington, D. C.

Report of Organization and Development—Mrs. Earl R. Reynolds, national chairman, Chicago, Illinois

12:30 P.M. General Luncheon—Organization and Development—Mrs. Earl R. Reynolds, presiding

"The Value of a Diocesan Council"—His Excellency, the Most Reverend Thomas K. Gorman, D.D., Bishop of Reno

"Channelizing Wartime Work through Our National Committee System"—Mrs. H. A. Lombard, president, Detroit Archdiocesan Council of Catholic Women, Detroit, Michigan

2:30 P.M. General Session—Ocean Front Lounge—Hollywood Beach Hotel—Mrs. J. W. McCollum, presiding

Panel—"The National Catholic Welfare Conference in Wartime"

Leader: The Right Reverend Monsignor Michael J. Ready

Participants:

National Council of Catholic Men—Mr. Edward J. Heffron

National Council of Catholic Women—Miss Irma Piepho

Legal Department—Mr. Eugene J. Butler

Social Action Department—Miss Catherine Schaefer

Education Department—The Reverend George Johnson, Ph.D.

Youth Department—The Reverend Paul Tanner

Press Department—Miss Katharine McKiever

Bureau of Immigration—Miss Sarah Weadick

Confraternity of Christian Doctrine—The Right Reverend Monsignor D. P. O'Connell

Bureau of Information—Mr. Donald T. Sheehan

CATHOLIC ACTION—Miss Edith H. Jarboe

Family Life Bureau and Rural Life Bureau—The Reverend Edgar Schmiedeler, O.S.B.

3:30 P.M. General Session—Ocean Front Lounge—Hollywood Beach Hotel—The Reverend T. Comber, diocesan director, National Catholic Community Service, Coral Gables, Florida, presiding

Report of Saturday meeting—Mrs. W. L. DeRoche, president, Corpus Christi Diocesan Council of Catholic Women, Corpus Christi, Texas

"The National Catholic Community Service"

"The Church's Agency for Wartime Work"—The Reverend Dr. Howard J. Carroll, Assistant General Secretary, National Catholic Welfare Conference, and Secretary, Governing Committee, National Catholic Community Service, Washington, D. C.

Address—Miss Anne Sarachon Hooley, assistant director, National Catholic Community Service, Washington, D. C.

Address—Dr. Franklin Dunham, executive director, National Catholic Community Service, Washington, D. C.

"The Opportunity of Catholic Women in War and in Peace"—Miss Mary G. Hawks, member, Executive Committee, National Catholic Community Service

"Greetings from the National Council of Catholic Men"—Mr. Edward J. Heffron, executive secretary, National Council of Catholic Men.

5:00 P.M. Caucuses for Nominations: Meeting of official delegates, according to Provinces, to discuss nominations and to choose two names to be presented to the Nominating Committee.

6:00 P.M. Conference Dinners—Hollywood Beach Hotel

Cooperating with the Confraternity of Christian Doctrine—Miss Edmire E. Quinlan, national chairman, Green Bay, Wisconsin, presiding

Immigration—Mrs. William F. Connolly, national chairman, Detroit, Michigan, presiding

Industrial Problems—Mrs. James McShane, diocesan chairman, Fort Wayne Diocesan Council of Catholic Women, Hammond, Indiana, presiding

Libraries and Literature—Mrs. Eugene McCarthy, national chairman, East Cleveland, Ohio, presiding

8:00 P.M. General Session—Ocean Front Lounge—Hollywood Beach Hotel—Mrs. J. W. McCollum, presiding

Prayer

"Education through Community Action"—The Reverend George Johnson, Ph.D., director, Department of Education, National Catholic Welfare Conference, Washington, D. C.

"The Population Problem"—Dr. O. E. Baker, senior economist, Bureau of Agricultural Economics, Department of Agriculture, Washington, D. C.

TUESDAY, APRIL 21, 1942

8:00 A.M. Low Mass—for World Peace

Hollywood Beach Hotel

Celebrant: The Right Reverend Francis Sadlier, O.S.B., Abbot, St. Leo's Abbey, Florida

9:30 A.M. General Session—Ocean Front Lounge—Hollywood Beach Hotel—Mrs. J. W. McCollum, presiding

Announcements

9:40 A.M. Committee on Cooperating with Catholic Charities—Mrs. Leo Kenny, national chairman, Fremont, Ohio, presiding

"Christian Charity and Parish Solidarity"—The Right Reverend Monsignor John O'Grady, executive secretary, National Conference of Catholic Charities, Washington, D. C.

"Diocesan Committee in Action"—Mrs. Rollin Turner, president, Indianapolis Diocesan Council of Catholic Women, Greensburg, Indiana

Discussion Leader: Miss Lenna M. Wilson

10:45 A.M. The National Catholic School of Social Service—Dr. Anna E. McCaughey, national chairman, Santa Barbara, California, presiding.

"Catholic Social Work in War and Reconstruction"—The Reverend Lucian L. Lauerman, director, National Catholic School of Social Service, Washington, D. C.

"Catholic Women and Social Work"—Miss Agnes G. Regan, assistant director, National Catholic School of Social Service, Washington, D. C.

"The Program of Catholic Charities in Miami"—Miss Mary Schuster, graduate of the National Catholic School of Social Service, Miami, Florida

12:30 P.M. General Luncheon—Youth

Miss Anne Sarachon Hooley, national chairman, Washington, D. C., presiding

2:30 P.M. General Session—Ocean Front Lounge—Hollywood Beach Hotel—Mrs. J. W. McCollum, presiding

Reports of Conference Dinners

Cooperating with the Confraternity of Christian Doctrine—Miss Edmire E. Quinlan

Immigration—Mrs. William F. Connolly

Industrial Problems—Mrs. James McShane

Libraries and Literature—Mrs. Eugene McCarthy

3:00 P.M. General Session—Ocean Front Lounge—Hollywood Beach Hotel—Miss Mary G. Hawks, national chairman, Sub-Committee on Inter-American Relations, Buffalo, New York, presiding

Panel: The Role of the National Council of Catholic Women

Presentation of South American Students at the National Catholic School of Social Service:

Nadir Gouvea Kfouri, Sao Paulo, Brazil

Maria Jose Lynch, Rio de Janeiro, Brazil

Gladys Gomien Caceres, Santiago, Chile

Fanny Montana Cuella, Bogota, Colombia

Dorothy José, Laupahoehoe, Hawaii

Olga Rossello, Ponce, Puerto Rico

"The Contribution of Catholic Women to American Solidarity"—Senora Esther Neira de Calvo, member, Inter-American Commission of Women, Panama

"Our Faith—The Basis of Understanding"—Senorita Minerva Bernardino, vice chairman, Inter-American Commission of Women, Dominican Republic

Pageant—Students of Barry College

5:00 P.M. Informal meeting—archdiocesan and diocesan presidents, chairmen of the Committee on the National Catholic School of Social Service, and friends of the School, with the Reverend Lucian L. Lauerman and Miss Agnes G. Regan

6:00 P.M. Conference Dinners—Hollywood Beach Hotel

Parent Teacher Associations—Mrs. William J. Hotz, national chairman, Omaha, Nebraska, presiding

Study Clubs—Mrs. Arthur J. Fournie, national vice chairman, Belleville, Illinois, presiding

Histories of Diocesan Councils—Mrs. E. P. Carville, national chairman, Carson City, Nevada, presiding

Press and Publicity—Mrs. Frederick E. Murphy, national chairman, Minneapolis, Minnesota, presiding.

8:00 P.M. General Session—Ocean Front Lounge—Hollywood Beach Hotel—Mrs. J. W. McCollum, presiding

Prayer

"The Greater American Community"—Mr. Walter T. Prendergast, assistant director, Science and Education Division, Office of Inter-American Affairs, Washington, D. C.

Presentation of Theta Phi Alpha Award—Mrs. F. A. Moran, president, Jamaica Plains, Massachusetts

WEDNESDAY, APRIL 22, 1942

8:00 A.M. Low Mass—for Living and Deceased Members of the National Council of Catholic Women

Hollywood Beach Hotel

Celebrant: His Excellency, the Most Reverend Gerald P. O'Hara, D.D., Bishop of Savannah-Atlanta

8:00 A.M.-12:00 M. Voting

9:30 A.M. General Session—Ocean Front Lounge—Hollywood Beach Hotel—Mrs. J. W. McCollum, presiding

Reports of Conference Dinners

Parent Teacher Association—Mrs. William J. Hotz

Study Clubs—Mrs. A. J. Fournie

Histories of Diocesan Councils—Mrs. E. P. Carville

Press and Publicity—Mrs. Frederick E. Murphy

"The Catholic Press—A Bond of Unity"—Miss Katharine McKiever, consultant, Committee on Press and Publicity, Washington, D. C.

"Current Trends in Legislation"—Mr. Eugene J. Butler, assistant director, Legal Department, National Catholic Welfare Conference, Washington, D. C.

10:30 A.M. General Session—Ocean Front Lounge—Hollywood Beach Hotel—Mrs. Robert A. Angelo, national chairman, Committee on Family and Parent Education, Elmwood, York, Pennsylvania, presiding

Panel: "The Mother and the Home"

"Raising a Healthy Family," Mrs. August Krimmel, Lancaster, Pennsylvania

"Training the Pre-School and the Adolescent Child," Mrs. Thomas J. Horrigan, member, Committee on Family and Parent Education, Meriden, Connecticut

"Preparation for Marriage," Mrs. William Jacoby, Mount Carmel, Pennsylvania

"The Home Beautiful"—Mrs. Joseph Michels, Dallastown, Pennsylvania

11:15 A.M. General Session—Ocean Front Lounge—Hollywood Beach Hotel—Mrs. J. W. McCollum, presiding

Reading of Resolutions

12:30 P.M. Luncheon: Conference for Priest Directors of Diocesan Councils—The Right Reverend Monsignor Patrick J. McGill, host

2:30 P.M. General Session—Ocean Front Lounge—Hollywood Beach Hotel—Mrs. J. W. McCollum, presiding

"Shrines in the Home"—Mrs. John Bell Hood, national chairman, Jonestown, Mississippi

"Catholic Heritage of St. Augustine"—Dr. Thomas E. Downey, historian, Diocese of St. Augustine

Reports of Committees

Amendments

Resolutions

Elections

4:00 P.M. Meeting of the National Board of Directors

6:00 P.M. Banquet—Hollywood Beach Hotel

Mrs. J. W. McCollum, presiding

"It is for you, Catholic women, to bend over this seriously wounded world; guided and aided by God, raise it up and encourage it."—Pope Pius XII

Grace—His Excellency, the Most Reverend Joseph P. Hurley, D.D.

Toastmaster—Mrs. J. E. Franchere, second vice president, National Council of Catholic Women, Memphis, Tennessee

Presentation of the new Board of Directors

"The Great Apostasy"—Dr. Max Jordan, European representative, National Broadcasting Company, New York, New York

"Permanence Amid Change—Christianity at Another Turning Point of History"—His Excellency, the Most Reverend Joseph P. Hurley, D.D.

Star Spangled Banner

11:26 P.M. Train for St. Augustine

THURSDAY, APRIL 23, 1942

8:30 A.M. Pilgrimage from the Cathedral of St. Augustine to the Shrine of Nuestra Senora de la Leche y Buen Parto, St. Augustine, Florida

Pontifical Low Mass at the Shrine

Celebrant: His Excellency, the Most Reverend Joseph P. Hurley, D.D.

Sermon: The Reverend Ignatius Smith, O.P., dean, School of Philosophy, Catholic University of America, Washington, D. C.

10:00 A.M. Breakfast

National president, presiding

"The Temple of God"—The Reverend Paul Tanner, director, Youth Department, National Catholic Welfare Conference

"Building Vital Families"—The Reverend Edgar Schmiedeler, O.S.B., director, Family Life Bureau, National Catholic Welfare Conference

Closing Remarks—His Excellency, the Most Reverend Joseph P. Hurley, D.D.

1:00 P.M. Sightseeing

Thursday evening and Friday, April 23-24, 1942—Meeting of the Board of Directors.

Some Facts About Catholic Action

An Address by Miss Edith H. Jarboe to the N. C. C. W. Convention, Explanatory of the Conference Magazine

I AM most happy to have the opportunity to talk to you today about CATHOLIC ACTION, monthly publication of the National Catholic Welfare Conference, in fact, I hope it will be talking with you instead of to you. I am in the midst, I know, of those key members of the N. C. C. W. who are familiar with CATHOLIC ACTION and are interested in helping others to become interested in it and use it in their work. Because CATHOLIC ACTION is our mutual friend, I feel at home with you, and it is a temptation to say to you: "Tell me how you would like me to approach the discussion." "How can I be of help to you?" I hope any questions you have in your mind will come out in the discussions and even after the session. I shall be around and glad to meet with you.

The interest of the National Council of Catholic Women takes in CATHOLIC ACTION and the many uses made of it have always been encouraging to the rest of us of the Welfare Conference. We know that you are using it regularly—in some sections more intensely than in others; and that the fact in many instances only one copy goes to an organization does not mean that its reading is limited. However, I am sure that a widening of this interest would be of great advantage to the growth of Catholic thought and activity and be felt throughout the Catholic body in a fuller understanding of things Catholic and more zeal for personal participation in Catholic endeavor.

As one scans the contents of any or several issues of CATHOLIC ACTION, one is brought in touch with such widely different matters as international questions and the solution of some parish problem; with the varied matters studied by a regional convention, or some specific matter—such as free text books for Catholic schools—in which Catholic welfare is involved. CATHOLIC ACTION is not just a popular magazine but the publication of the Bishops' organization—the Welfare Conference in action, and that,

(*Continued on page* 26)

BULWARKS *of* DEMOCRACY

1941-42 Series of Study Club Discussions and Outlines

VIII. CATHOLIC IDEALS OF SOCIAL JUSTICE

PRESENTED herewith is the eighth in the National Catholic Welfare Conference Study Club Committee's 1941-42 series of outlines, as announced on page 32 of the August issue of CATHOLIC ACTION. The general theme or approach from which the subjects, month by month, are to be treated, is the general welfare and the common good of the country.

As far as limited space permits, it is intended to show what Catholics in certain selected fields have done in the past the United States and the motives that impelled their activities.

Part I of each outline will present a brief account of some outstanding contribution in the field covered by the particular outline—"Education," "Press," "Family Life," "Social Justice," "International Relations," "Unity in Work for God and Country," and "Christian Brotherhood."

I. BISHOPS' PROGRAM OF SOCIAL RECONSTRUCTION

FOR MORE than twenty years there has been, within our own United States, a social ideal—a program of only eleven points—designed to meet the social difficulties which are besetting the world.

It is a program which every Catholic American should know well. Unfortunately, however, it is far less well known than it should be. Students know it. Leaders of movements hostile to its purposes know it. Social commentators who are genuinely unbiased use it as a yardstick. The people who should best know it, however, the rank and file of American Catholicity do not know it enough; and their lack of knowledge is their own loss.

For the program is the Bishops' Program of Social Reconstruction, issued on February 12, 1919, by the four Bishops of the Administrative Committee of the National Catholic War Council: Bishop Peter J. Muldoon of Rockford; Bishop Joseph Schrembs of Toledo, now Archbishop-Bishop of Cleveland; Bishop Patrick J. Hayes of Tagaste, later the Cardinal Archbishop of New York; and Bishop William T. Russell of Charleston.

Of the four only one, Archbishop Schrembs of Cleveland, still lives; but the document which they wrote seems destined today, twenty-three years after its promulgation, to keep the names of its signers as well known as that of Stephen Langton, who forced the unwilling King John of England to sign another charter of human freedoms, the Magna Charta.

In actual issuance the Bishops' Program was the work of these four men; but, as matter of fact, back of it stood the work of a larger body of the American hierarchy.

The National Catholic War Council was, as its name indicates, an outgrowth of war. Organized in the first World War, it did a magnificent job, not only of coordination of Catholic agencies employed in our national cause, but also of cooperation with other agencies.

It had to take up the question of chaplains for the armed forces of the United States, to budget and raise funds for its designated purposes of war service, to combat immorality and to safeguard the morals of young Catholic men and women whose lives had been jerked out of ordinary channels by war, to prepare reading matter for soldiers and sailors, to organize local war councils, to keep Catholic war records, and to make mental and moral adjustments of both military and civilian populations to the fact of war. It had performed all these titanic tasks ably and adequately.

With rumors of peace the members of the War Council realized, with some apprehension, that peace was likely to bring changes for which the world was unprepared. This lack of preparation might leave the way open for the adoption by one or more nations of social programs which were either inadequate or wrong, in part or in the whole. Between February, 1918, and June, 1919, more than sixty programs under the title of some variant of the name, Social Reconstruction, were drawn up and published by prominent groups in Italy, France, Great Britain and the United States.

Nearly all these programs were based on the belief that the World War had already been won by the Allies and that its winning had assured the world of political democracy. The next step, these programs argued, was the establishment of economic democracy and social justice. Each program offered a different regime for this establishment.

Before the publication of the Bishops' Program of Social Reconstruction by the Administrative Committee of the National Catholic War Council, the most widely discussed and important program had been that one issued by the British Labor Party. This program, generally thought to be the work of the Fabian Socialist, Mr. Sidney Webb, was, as the Bishops' Program stated, "comprehensive and coherent"; but it was also one of immediate radical reforms, inevitably leading to complete Socialism. It is important, as well as worthy of note, that the Webb

program is one which is receiving even more attention today than it received upon its publication.

The Bishops' Program, on the other hand, led to no such complete socialization. It provided for reforms, drastic reforms, in economics: minimum wage legislation; insurance against unemployment, sickness, invalidism, and old age; a sixteen-year-old minimum age limit for working children; the legal enforcement of the right of labor to organize; continuation of the National War Labor Board to provide equitable balance for the relations of management and labor; a national employment service; public supervision of better housing for workers; a long-distance program of maintaining a just wage scale, not only for the benefit of workers but for the general public weal; prevention of excessive profits by regulation of returns on public utilities investments and through progressive taxes on inheritance, income and excess profits; participation of labor in management and a wider distribution of ownership through cooperative enterprises and worker ownership in the stock of corporations; and effective control of monopolies, even by the method of government competition if that should prove necessary.

In 1919, that program may have sounded utopian. In 1942, nearly every one of its eleven points has been translated into partial fact. Its carrying out is still a long way from perfect; but its start is one of the most remarkable sagas of modern social reform.

How was this accomplished?

Largely by public realization that these points were essentially fair to all society and that their adoption was an insurance for continuation of the American social system. Today the program remains as vital, as inspiring as it was on the February day it was published. It is a challenge to all Americans; but, most of all, it is a challenge to the Catholics of the United States, a challenge to carry on, while this second World War continues and when it is ended, the work projected by four Bishops of the Catholic Church who were the most forward-looking American citizens of their generation.

II. SOCIAL JUSTICE AND THE MORAL LAW

YEARS passed after the last war before the Bishops' Program was even part way put into effect. We may suffer the same fate when this war ends.

In feeding, clothing and housing people here and abroad after the war and in changing from production for war, we may forget the long-time need for a new kind of life. If we do, world-wide collapse will again come speedily, and an even worse collapse than that which the world's neglect caused from 1929 to date. Other wars will come, too.

During the other war the world, and the United States, did not try to so win the war as to win also the peace—which is the only purpose of war. For the national and world mind which had caused the great unemployment that preceded the last war and the war itself did not change enough during the progress of that war. We may not have changed enough even now.

It is surely a difficult problem—this problem of winning a war so that we shall be ready when war ends. A great deal of equipment, resources and work must be diverted to planes, ships, tanks and guns and to food, clothing and shelter for soldiers. Everyone must sacrifice for that purpose and everything is therefore dislocated.

But there are certain moral laws in the Encyclicals of the Popes which, if followed, will not only help war production but help to win the peace.

These moral laws cut across the still dominant mind of our country, even if it is nowhere near so complacent or wrong a mind as years ago.

One moral law concerns the incomes of people. It still stands good, even when so much of our income—as of our production of goods and services—has to go for war needs. This moral law embraces several points. One point is the obligation to pay and get the living wage. Instead of abrogating the living wage in war-time, it should be better enforced; it is a means of health, strength and contentment. No contract should be let or service performed that deprives any one of a living wage. That way, the work will be done better during the war. And people will be in a better position to meet the post-war world.

Other points in this moral law on incomes are: A fair sharing by everyone in the increasing production; such incomes and such prices as will make employment steady and production at its maximum; such incomes as will let people save and rise to ownership; and the practical proposal that ordinary wages be supplemented by profit-sharing and ownership sharing.

Corporation bond-holders are usually getting their interest-return better this year than last year and last year was better for them than earlier. Holders of preferred stock are better off. Common stockholders are better off this year. Many are getting too much of the national income through the effect of excessive prices and of low incomes for the masses of the people.

This is no way to win a war unless it is that to get companies to produce they have to be overmuch paid and thereafter they and their owners must be relieved of the money by taxes and pressure to buy government bonds. With the government financing a large part of the expansion of plant, the government has a way to get production, cut prices and help, at the outset, a better distribution of income. The government will

rdly correct profiteering by high enough taxes afterards nor correct the concentration of ownership by tting the rich to buy so much of the bonds.

The war would cost less if prices were slashed and ot, as now, at best maintained at an already high level.

It would also allow a better system of taxation. he country would pay more for the war during the ar because more money can be collected in taxes om many moderately fixed people than can be colcted from a few rich companies and persons.

Enforcement of the moral laws on incomes and prices ill help the war and help prepare us for the peace and ie changes that will come then.

A second moral law concerns the cooperation of eople in economic life. It is that there is an obligaon upon the people in economic life to join together industries and by all industries, jointly, to produce e right quantity and quality of goods and of servs for right prices and for right incomes and to do so eacefully. Yet economic life has been subject to ther cut-throat competition or to the combination of nployers and, in either case, subject to a fight beeen employers and labor.

To bring owners and labor together for general enrcement of the moral law of economic life is even ore important than to live up to parts of the moral w in scattered cases. Only through general and ornized action can people live up to it in its entirety roughout the whole country and world. And only rough cooperation of capital and labor by whole dustries and by a federation of all industries, rected toward living up to the moral law in its enety, is it possible to prevent as time goes on a terfying conflict between capital and labor—one of the eatest dangers of the post-war world.

This, and the cooperation of industry with farmers ending unemployment and poverty and in getting right production at right prices, is essential in the nstruction of a new era. It is also essential now—ential in getting right prices, in distributing income uitably, and in getting out full production for the eds of war.

Management-labor cooperation by plants and industes and by all industries jointly, including farming its own way of organizing, is a necessity. Things so complex that no single individual and no single oup can do very much all alone. And if people do unite to handle things and do it well, the governnt may take industry over. Then we shall have er Communism or Nazi-Fascism.

To win the peace we have to come out of this war a ted people—with capital and labor united, with ple industries united, with industry and agricule united. We have also to be united to get enough r production now. Yet some of labor now is afraid that producing more a day will mainly help the owners to get more profits. And some employers are afraid that if they let labor cooperate frankly and fully in getting full output, they will lose some of their prestige, power and profits. Production lags by reason of the very division of the people. The division of the people must be overcome both to win the war and win the peace.

A third moral law concerns the place of government in economic life. It is that government must establish justice but also must promote and help the non-governmental economic organizations of the people in their work of getting the general welfare of the people. Government must indeed regulate business and must protect labor and the consumers to the extent needed. But government must do so mainly through recognizing, working with and helping the economic organizations of employers, labor, farmers, professional people and consumers, and not do so solely on its own.

During modern wars the government becomes the chief buyer and our own government is also the chief investor in new plant. Every government's tendency is to add the power of buyer and investor to its power as government, and thus to rule economic life or, if not, to make those compromises with capital, labor and farmers that will get a certain amount of production. Part of this trouble comes simply from the failure of the economic organizations to work together justly and the government's consequent fear that if it tries to work with and through them the program of production will bog down.

Yet unity of the people with their government is basic in the prosecution of the war, and since the people have so generally become organized and look so commonly to their organizations for help, and should do so, the government must work with the organizations to get the production it needs. It is now doing so in part. The organizations on their side and the government on its side should insist on cooperation between them.

That will get fuller production at less cost in the prosecution of the war. It will also prepare us to work together in the time after the war when we change from production for war purposes to production for peace-time life. The unity of people and government will be needed then perhaps more than now.

Still another moral law is harder to apply in wartime and therefore is harder to prepare for in meeting the post-war world. It is the necessity of a cooperation of all the peoples of the earth living on the one earth that God gave to all. This war, in fact, came because the peoples did not accept their common brotherhood in their present great interdependence and did not organize to live up to it.

In the very prosecution of the war, we shall have to prepare as best we can to make the post-war world just and peaceful. For one thing we must not hate any people; Christ on the Cross said of His murderers: "They know not what they do." For another, we must work so closely together with the peoples waging war on our side or who are neutral that it will be easy to work with them—and with the defeated peoples—when the war ends.

III. CATHOLIC ACTION FOR SOCIAL JUSTICE

OUR generation faces the end of an old and bad era which arose simultaneously with the discovery of the Americas and the disruption of the Faith. A new era is coming. The Americas are now, as this era dies, the central force in trying to keep the new era from being worse. The United States is at the center of things. Catholics of the Americas who so resisted the old era as to stay Catholics in the face of the progress promised by denying the Faith, are for that very reason at the center of the responsibility for the creation of a new and good era and the Catholics of the United States, as Catholics and as citizens of the key country on earth, are at the core of the responsibility.

The detailed answers to the great problem of using the war to advance the cause of social reconstruction and world reconstruction do not come, however, simply from knowing the moral principles.

These must certainly be known. But they deal with problems in the practical order and the facts to which they must be applied must be known, too. Otherwise the conclusions regarding the exact distribution of income and the hours of work, regarding the form of industry-wide organization and inter-industry organization and regarding the relationship of government with the organizations will be made in a kind of vacuum. Moreover, too, the conclusions have to be put into practice through government and through economic organizations.

Teaching people moral principles is one of the most important tasks facing the people of our generation. The accumulating evils of long generations that denied these moral principles or at best paid them only lip-service have brought down on our generation tragedies the like of which few generations have seen and no generation since the Deluge has seen on so large a scale. It is not lack of intelligence that has caused the great unemployment, totalitarianism or the wars. It is disbelief in God's laws for all of human relations and not being interested enough to try to learn His law of justice and love.

There is no doubt that Catholics of the United States have moved far in the last 25 years in their consciousness of their mission and in their grasp of the social principles of the Church. For every individual who knew the Social Encyclicals of the Popes then, there must be tens of thousands now. But there is surely not enough knowledge and what there is is very often not thorough enough.

The four principles enumerated in the second part of this outline are attempts at paraphrases of statements made in Pope Leo XIII's Encyclical on the Condition of Labor and Pope Pius XI's Encyclicals on Social Order and on Atheistic Communism.

They are principles which most Americans would accept even if all of us would simultaneously understand some of the difficulties met in applying them and would know that their full application requires gradual change and steadily increasing growth.

These principles are: The supremacy of the moral law; the necessity of organizing by whole industries and by inter-industry federation to put the moral law into effect; the necessity of industry-government cooperation for the same purpose; and the necessity of world cooperation, for the same purpose.

These are just the high lights, of course. To understand them fully—for example, to fully understand the duties of organized labor or the importance of free, self-organization of the economic groups—requires study and thought. Catholic organizations can provide and many are providing a way for Catholics to study and think through the principles of Catholic social teaching.

Sometimes it is a Catholic labor college. Sometimes it is one or more study clubs. Sometimes a small group of priests and laymen in a city meet together regularly and learn together and plan their work.

The leaders need be only a few in a city. They should work as far as possible with and through the parish organizations and the general Catholic organizations of the city and diocese.

There are many things they can do:

(1) Deliver addresses before Catholic and secular organizations.

(2) Conduct labor schools and study clubs.

(3) Keep in touch with the employer, labor, farmer and consumer organizations and their officials.

(4) Help in every way wise to advance the cause of Catholic social life and action.

The N. C. W. C. has information on all these different methods of work and in its Social Action series has a pamphlet describing them, entitled "Designs for Social Action" written by Father Hayes.

Send for free new publication folder listing many other titles—The Papal Labor Encyclicals, and a dozen other explanatory and cognate pamphlets—most of them with short outlines—all of which are of great value in making a helpful study of the Catholic Plan for Social Justice.

HEADLINES:

From the world-wide Catholic News Coverage provided to the Catholic Press of the country by the N.C.W.C. News Service

(Only a few can be presented here, but these will suggest worth-while study club topics. For complete Catholic news with details, READ YOUR CATHOLIC PAPER.)

EMPLOYMENT OF WOMEN in War Industries 'Only As Last Resort' Is Urged. . . . President Roosevelt Lauds Achievements of K. of C. on Their 60th Anniversary. . . . Church Leaders Urge National Commission for Post-War Reconstruction. . . . Catholic Chaplain Hero of Daring Escape from Japanese Labor Crew. . . . Polish 'White Book' Reviews Crimes of Nazi Invaders. . . .

THOUSANDS HONOR ST. JOSEPH at Famous Shrine. . . . Charities Directors Study Task of Caring for Children of Mothers in War Industries. . . . Pope Honors K. of C. Supreme Officers. . . . Inquiries in U. S. Spike New Japanese Propaganda Quoting 'Catholic Bishop'. . . . Bishop O'Connor Enthroned as Ordinary of Superior. . . . High Tribute Paid Chaplains in War Department Pamphlet. . . . 116 Catholic Chaplains Serving With Australia, New Zealand Forces. . . . Masses Communions for Pope's Intention on Ascension Thursday. . . . Epidemic at Indian School Halted on Start of Novena to 'Lily of Mohawks'. . . . Convert Montana Doctor Awarded DeSmet Medal. . . .

'LIVING GOD' Radio Program in NCCS Clubs During Holy Week. . . . Norway Vicar Apostolic Joins in Protesting Quisling Regime's Oppression. . . . Mexican Sinarchist Organ Denies Movement is Directed by Church. . . . Catholic Institutions, Organizations in Forefront of Defense Savings Drive. . . . Department of State Arranges to Advance Small Amounts to Nationals in Enemy Territory. . . . Catholic Peace Group Revises Setup to Study Postwar Problems. . . . Plan Four Rural Life Schools This Summer. . . . Student Mission Crusade Broadcasts to Latin America Extended. . . . War Department Reports 33 U. S. Religious Interned in Japan. . . . Maryknoll Assigns 23 Priests to Mission Areas. . . .

JESUITS IN CAGAYAN, MINDANAO, are Safe, Bishop Hayes Cables. . . . Pope Presides at Mass in Sistine Chapel Marking Anniversary of Coronation. . . . Dionne Family Doctor Now Attends Quintuplets. . . . Helen Constance White, Teacher-Author, Awarded Sixtieth Laetare Medal. . . . Bishops James H. Ryan and James E. Walsh to Address C.P.A. Sessions. . . .

OLDEST AND NEWEST Will be Viewed at N.C.C.W. Convention. . . . Masses Sung in Paris for Victims of All War Bombardments. . . . Franciscans Reported Imprisoned in China. . . . USO Operates 580 Clubs, Report Shows. . . . Church, U. S. Imperilled Alike, Speaker at Pope's Coronation Observance Says. . . . New Vicar Apostolic First Icelandic Priest of Modern Times. . . . Tabernacle, Contribution of Catholic Soldiers, in Use at Army Post. . . . Over Million Communions in Year Received by Men in Armed Service. . . . Gallery of Living Catholic Authors to Note Tenth Anniversary. . . . Twelve Prelates to Attend Convention of Catholic Committee of South. . . .

BROTHERS' HOSPITAL Made Civilian Service Camp for Conscientious Objectors. . . . Bandoeng Mission in Java Raised to Vicariate. . . . 32 American Passionists With Bishop O'Gara in War-Torn China. . . . Bishop O'Connor Consecrated for See of Superior. . . . American Benedictines to Establish Abbey in Bahama Islands. . . . Maryknoll Nuns Travel Six Days on Bicycles to Interior of China. . . . Broad Program for Wartime Role of Nation's Catholic Women Outlined by N.C.C.W. . . . Report Holy Father Received Letter from Stalin Refuted at Vatican. . . . U. S. Catholic Colleges Gain 378 Percent Enrollment in Two Decades. . . . Members of Hierarchy in Philippines Safe, Vatican City Learns. . . .

CHANNEL ISLAND NUNS Send Message to England Via Vatican Radio. . . . 'False Eugenics' Assailed by Apostolic Delegate in Famous 'City of Doctors'. . . . 18 Philippine Oblates in Philippines Safe; Two Are in Custody. . . . Two Dutch Missionaries Reported Killed in China. . . . Trappist Monk's Heroic Dash to Freedom Saves B.E.F. Ambulances. . . . American Lithuanian Group Thanks Bishops of U. S. for Relief. . . . Catholic Daughters Pledge Cooperation in National Defense. . . . Catholic College Chosen as Navy Pilot Training Center. . . . Defense Aids Provided by Catholic Institutions Constitute Amazing List.

U. S.-EDUCATED Chinese Dominican Reported Prisoner of Japanese. . . . American Priest Named Midway Island Pastor. . . . Bishop, 12 Priests from Guam Reported Interned at Kobe. . . . Bishop Presides as 75 Priests Study Labor, Social Problems. . . . Prelate Contrasts Care of Sick in U. S. and Nazi Slaying of 'Unproductives'. . . . Free Phone Call Home Door Prize for Service Men at NCCS Club. . . .

The Holy Father's peace program, foreign mission problems of the Church in a world crisis, and the Negro question in the North and the South of the United States will be the subjects of special addresses by guest speakers at the annual convention of the Catholic Press Association of the United States, to be held at Birmingham, Ala., May 28, 29 and 30.

MONTH *by* MONTH

CATHOLIC ACTION

MONTHLY PUBLICATION OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

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RIGHT REV. MSGR. MICHAEL J. READY
General Secretary
REV. HOWARD J. CARROLL, S.T.D.,
Assistant General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

Additional $100,000 for Polish Relief Provided by U. S. Bishops

BRINGING to a total of approximately three-quarters of a million dollars the moneys which the Bishops of the United States have made available for Polish relief in recent months, the Bishop's Relief Committee, at the spring meeting of the N. C. W. C. Administrative Board, announced the allocation of an additional $100,000 for the relief of Polish refugees in Russia.

This latest fund was voted by the Bishops' Relief Committee in response to a direct appeal. A letter from Most Rev. Stephen S. Wonzicki, Auxiliary Bishop of Detroit, informed the committee that the 2,000,000 Polish exiles in Russia include 150 Catholic priests and that "according to the terms of the treaty between the Polish government and the Soviet government, they are free to practice their religion." It was also made known that 52 other priests are ministering to the Polish forces fighting with the Russians against Germany. These chaplains are under the direction of Bishop Gawlina, Polish Chaplain General.

The $100,000 will be expended in this country for goods to be shipped to Russia, including necessities for the practice of religion and clothing and for concentrated foods.

N. C. W. C. Administrative Board Meets First Time in New Building

THE Administrative Board of the National Catholic Welfare Conference held its regular spring meeting in Washington on April 17 and 18. They met for the first time in the new N. C. W. C. headquarters building. The Archbishops and Bishops reviewed the work of the various departments and bureaus of the Conference and planned for the immediate future.

Present at the meeting of the Administrative Board were:

Most Rev. Edward Mooney, Archbishop of Detroit, chairman; Most Rev. Samuel A. Stritch, Archbishop of Chicago, vice chairman and treasurer; Most Rev. Francis J. Spellman, Archbishop of New York, secretary; Most Rev. John Gregory Murray, Archbishop of St. Paul, Episcopal chairman of the Department of Catholic Action Study; Most Rev. John F. Noll, Bishop of Fort Wayne, Episcopal chairman of the Department of Lay Organizations; Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, Episcopal chairman of the Legal Department; Most Rev. Edwin V. O'Hara, Bishop of Kansas City, Episcopal chairman of the Department of Social Action; Most Rev. John Mark Gannon, Bishop of Erie, Episcopal chairman of the Press Department; Most Rev. John A. Duffy, Bishop of Buffalo, Episcopal chairman of the Department of Youth.

The following assistant Bishops of the Administrative Board attended:

Most Rev. John B. Peterson, Bishop of Manchester; Most Rev. Richard O. Gerow, Bishop of Natchez; Most Rev. Karl J. Alter, Bishop of Toledo; Most Rev. Thomas K. Gorman, Bishop of Reno; Most Rev. Emmet M. Walsh, Bishop of Charleston, and Most Rev. Aloisius J. Muench, Bishop of Fargo.

Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., and Rev. Dr. Howard J. Carroll, assistant general secretary, also were present.

Msgr. Vagnozzi, of Apostolic Delegation, Named Counselor by Vatican

N. C. W. C. headquarters staff offers its congratulations to Very Rev. Msgr. Egidio Vagnozzi, auditor of the Apostolic Delegation in Washington, who has been promoted to the rank of counselor in the diplomatic service of the Holy See. Monsignor Vagnozzi came to Washington as a secretary in the Apostolic Delegation in 1932, after serving in the Papal Secretariate of State at the Vatican. He was named auditor in 1935.

Revised Edition of Noted Volume By Msgr. Ryan Published

A NEW edition of "Distributive Justice, the Right and Wrong of Our Present Distribution of Wealth," by Rt. Rev. Msgr. John A. Ryan, director of the N. C. W. C. Social Action Department, was published last month by Macmillan. This is the third edition of the volume, first published 26 years ago. Regarded as a classic in the exposition of Catholic social teaching, it has long been used as a textbook in Catholic institutions of higher learning. The author, a recognized authority in social science, was for many years professor of moral theology and industrial ethics at the Catholic University of America.

Church Leaders Urge National Commission for Post-War Problems

THE proposal now before Congress to establish a National Commission for Post-War Reconstruction and the abolition of unemployment has met with "substantial agree-

ment on the part of employers, labor, farmers, consumers and religious organizations," Speaker Sam Rayburn of the House of Representatives has been advised by a delegation organized jointly under Catholic, Protestant and Jewish auspices.

"Never to our knowledge," said a statement presented by Rt. Rev. Msgr. John A. Ryan, director of the N. C. W. C. Department of Social Action, and Rev. James Myers, industrial secretary of the Federal Council of the Churches of Christ in America, "has a legislative proposal won such wide indorsement from such a variety of sources."

Catholic Newspaper Launched in Guatemala

"TO INSTRUCT, to inform and to correct," is the goal of *Verbum*, a Catholic newspaper which has begun publication in Guatemala. In its first edition *Verbum* announces that it will depend upon *Noticias Catolicas*, Spanish language edition of the *N. C. W. C. News Service* as its principal source of international Catholic news. Most Rev. Mariano Rossell Arellano, Archbishop of Guatemala, quotes from *Press Month* statements of Most Rev. John Mark Gannon, Bishop of Erie, Pa., and Episcopal chairman of the N. C. W. C. Press Department, and the Rt. Rev. Msgr. Peter M. H. Wynhoven, president of the Catholic Press Association of the United States, in endorsing the new paper and explaining its place in Catholic life.

Dr. Walter Carroll Promoted in Papal Secretariate of State

REV. Dr. Walter S. Carroll, American priest attached to the Papal Secretariate of State and a brother of Rev. Dr. Howard J. Carroll, assistant general secretary of the N. C. W. C., has been appointed to the Supreme Council of the Missionary Union of the Clergy, representing the English-speaking peoples.

Dr. Carroll is a priest of the Diocese of Pittsburgh. He became a member of the Papal Secretariate of State in September, 1940, shortly after returning to this country after a decade abroad. He attended Duquesne University in Pittsburgh and made graduate studies in philosophy at the University of Fribourg, Switzerland, subsequently attending the North American College and the Apollinare Institution in Rome, and the Universities of Tours, Florence and Perugia.

Bishop O'Brien Named Extension Head for Fourth 5-Year Term

MOST Rev. Samuel A. Stritch, Archbishop of Chicago and Chancellor of the Catholic Church Extension Society, has received word from the Sacred Consistorial Congregation of Rome, through the Apostolic Delegation in Washington, that the Most Rev. William D. O'Brien, Auxiliary Bishop of Chicago, has been confirmed in the office of president of the society for another five-year term. This will be Bishop O'Brien's fourth term as president. After his selection by the Holy See, the president is elected by the Board of Governors of the Society.

SOUTHERN CATHOLICS MEETING IN RICHMOND

THE "Catholic Hour" will originate in the studios of Radio Station WMBG in Richmond on Sunday, April 26, as a feature of the third annual convention of the Catholic Committee of the South, being held there April 26-28 under the patronage of the Most Rev. Peter L. Ireton, Coadjutor Bishop of Richmond. Rev. Robert J. Slavin, O.P., of the Catholic University of America, will give the third address of his series on "Courage for Victory."

Following the convention there will be a pilgrimage, April 29, to the recently dedicated Shrine of Our Lady of Walsingham in Williamsburg, Va., replica of the historic shrine in England.

The convention, to be attended by two Archbishops and 10 Bishops, will open at the Cathedral Sunday morning, April 26, with Solemn Pontifical Mass celebrated by Bishop Ireton, and a sermon by Most Rev. Emmet M. Walsh, Bishop of Charleston.

Bishop Ireton will make the address of welcome at the civic opening Sunday evening. The convention theme is "A Christian Family Life." Among the highlights will be addresses by Most Rev. Samuel A. Stritch, Archbishop of Chicago, on "Labor and Management and Family Life in the South," and by Most Rev. Robert E. Lucey, Archbishop of San Antonio, at the closing banquet. Archbishop Lucey, who is vice-president of the Catholic Association for International Peace, will speak on "The Papal Peace Program and America."

Tuesday morning's sessions on "The Church and the Negro," will be climaxed with the presentation of the annual C. C. S. award to Mother Katharine Drexel, foundress of the Sisters of the Blessed Sacrament, for her work in the cause of Christian education of the colored. The award will be presented by Most Rev. Gerald P. O'Hara, Bishop of Savannah-Atlanta and Episcopal chairman of the Catholic Committee of the South.

New Edition of Religious Discussion Club Pamphlet

BASED on the corporate suggestions of discussion club leaders in dioceses throughout the country, the fourth edition of *The Religious Discussion Club*, a pamphlet outlining the need, purpose, structure, and conduct of a religious discussion club, has been made available by the Confraternity of Christian Doctrine. Copies may be procured from the published, St. Anthony Guild Press, Paterson, N. J. The Confraternity of Christian Doctrine strives to promote discussion clubs in every parish as "a practical medium that enables the average person to acquire a religious vocabulary and gives him the habit of discussing religion, and most important of all, the practice of applying religious truths to the daily routine of living."

FREE OFFER OF FOREIGN LANGUAGE CIVICS

THE N. C. W. C. Publications Office is offering FREE a limited supply of the English-Foreign language editions of the "Civics Catechism on the Rights and Duties of American Citizens." This supply includes copies in: Arabic, Croatian, French, German, Hungarian, Italian, Lithuanian, Polish, Portuguese, Rumanian, Spanish, Slovak, and Slovenian.

Printings of these editions (25,000 of each were originally made available) have proved most popular since World War No. I. Two million copies of the English edition have been distributed since 1919, and the demand for same continues from Catholic schools and Americanization classes.

Any organization, willing to pay the carrying charges, may have the foreign-language translations, provided the small carrying charges will be taken care of.

Here's a real opportunity which will not appear again inasmuch as the above translations will not be available from now on through the N. C. W. C. Permission to reprint will be gladly given to any interested groups.

Send in your order now.

Sermon *of* Most Rev. Samuel A. Stritch
At the Chicago Meeting *of* N.C.E.A.

WHILE the latest national convention of the N. C. E. A., held in Chicago, April 7, 8, and 9, under the sponsorship of the Most Reverend Ordinary of Chicago Archdiocese, literally teemed with reports of excellent progress in every phase of the Catholic education effort and sounded words of counsel for the future of the Catholic school system, especially in making its proportionate contribution to the defense program, there stood out two features—the address of Archbishop Stritch and the letter of the President of the United States. (*See cover page*).

Addressing the 4,000 clerical, religious and lay delegates, Archbishop Stritch said:

IT is a pleasure for me this morning to welcome all of you to Chicago. There are very many reasons for my delight in having you assembled this year in convention here in Chicago. Not to tire you, I am just going to give you one of these reasons, a reason which seems to me to stand out among the others. If there is a single question which recurs to men today, time after time, it is: Where are the promises of our educators of yesterday? It cannot be said that this world tragedy came out of the lands of uneducated peoples. We would understand it if it were the explosion of unreasoned emotions of ignorant or primitive peoples.

The fact is that with all its mockery of right, it sprang from the land which has been outstanding in the field of education, a country which more than any other country has influenced the structure of education in modern times, a country from which there has come in modern history a galaxy of brilliant scientists and fine scholars. The very terror of this catastrophe is not the work of ignorant people. It is the work of educated people. All the studies in the laboratories of yesterday which promised a blessed beneficence to mankind are being used to prosecute a war that the Holy Father calmly, in his Christmas elocution of 1939, said might easily have been avoided, if leaders had been willing to sit at a table and discuss their problems in the light of reason, a war which our own President, right from its beginnings, tried so hard to avert.

No, it can't be said that what has come about in this world today has come out of uneducated and ignorant populations. The very philosophy which the aggressor nations are giving for their justification is a philosophy which only yesterday, in many of the great universities of the world, was taught and hailed as the dawn of a new day of progress. Plainly, this tragedy was manufactured by educated people, and not by the masses.

And in its sorry progress, in many quarters, it has not met the expected opposition, because men in those quarters largely have lost their most precious convictions, and they lost those convictions in schools. Men, common men, are asking the question: Is the burden we have been carrying for schools, the burden which has imposed upon us so heavy a sacrifice, just another illusion? Didn't they tell us that the day of progress was ahead? Have the schools hastened the decadence of which all these things are but a symbol?

NOW you, among educators, all alone, have warned and admonished that the drift was to chaos and not to progress. Standing for all that is best in modern education, you have clung to the core of true education and loudly proclaimed that if you take the Savior out of life, there is only darkness and confusion left. Laboriously, patiently, and sometimes with heavy hearts, you have tried to show men that human personality, human dignity, rights, duties, social solidarity, are things which call to the Cross for their beginning and their preservation. Time and time again you have proclaimed that you can't live contradictions, and that the materialism and nationalism of the universities of today will become the confusion of tomorrow's society.

Could anything better than the tragedy of the times prove your contentions? What ugly things—balance of power and spheres of influence and national breathing spaces—are before us today. And yet yesterday, despite the immortality innate in them, there were men who made them the formulas for a better world.

We are glad to have you with us if only to say to you that your proclamation, CHRIST IN THE SCHOOLS, is fully proven in the laboratory of the world's daily events.

But the reason which we started out to give you is not just our pride in your past. In these times when we are thinking about our work in hand to win this war which an aggressor nation has brought us, you are able to delineate in clear outline the things for which we are fighting. These things—and let us epitomize them, embracing them all under the caption, OUR FREEDOMS, are things which call to the Moral Law and the Christian Ideal. You are here to do a great constructive work for your country by studying how the better you can clarify the meaning of OUR FREEDOMS. Show their origin, and make evident that without the Christian Gospel they have no support, no foundation, no significance. Your work these days is to beg and persuade all educators to try to understand that without religion there can be no rights, no duties, no solidarities, no freedoms, and that the shallow philosophy of yesterday's godless liberalism is as hopeless as the racism and supernationalism of Hitler.

WE are glad to have you here these days. We know that you are going to make a great contribution in our war effort, that you are going to make it clearer and clearer to all how, discarding political objectives, there is at hand a great cultural crisis in the world, and how the only sane choice for men is Christ.

May I say to you, in the name of my clergy and my people, that during your stay in Chicago these days, we want you to enjoy our hospitality, of which we are very proud? Not far from where you are meeting this morning, in the long, long ago, as we tell history in the United States, before there was a Chicago, Father Marquette spent a winter, and just at this season, in the springtime, made a retreat in an Indian cabin. We feel, here in Chicago, that we have to be true to Father Marquette, that we have to make his prayer come true, that we have to realize his aspirations, and we are glad to spend ourselves and have others spend themselves with us in making this great city a mighty defense of Christian freedoms and the Cross the only shadow on the flag of the Stars and Stripes.

We hope that your deliberations will be all that we expect and that you anticipate. Catholic education has faced a hard struggle. Many of us are witnesses to much of the difficulties of that struggle, and yet the Catholic educator has always been serene and confident. With a sense of triumph in his heart, he has always known that the little minds, the shallow minds who try to make men live a

(*Continued on page 22*)

It Doesn't Get Easier

Contributed by the

N. C. W. C. Bureau of Immigration

TIT FOR TAT.—The N. C. W. C. Bureau of Immigration could better be called a Bureau of Migration, because it not only handles the cases of aliens coming in but also those of aliens going out; of aliens who want to go out but aren't being allowed to; of aliens who do not want to go out but are being told to; of Americans who want to go places and of Americans who want to come back home.

Some of the latter have had tough sledding since the Axis has been holding sway in the countries in which they were living and most of them have gradually resigned themselves to remaining where they are for the duration. However, negotiations have been going on for a long time for the possible exchange of non-combatant nationals of the various warring nations and now that the United States is an active participant in the hostilities the State Department, in connection with the exchange of diplomats, is giving consideration to the possibility of making similar arrangements with respect to non-official persons.

An opportunity therefore now presents itself for relatives and friends here to send brief messages through the American Red Cross (the only present method of communicating with persons in enemy countries) advising those wishing to return to contact the appropriate neutral representative so that their names may be listed in connection with the hoped for exchange.

* * * * *

NO LUCK FOR SOME.—A case recently referred to us which we fear will not benefit from any exchange of nationals which may eventually be arranged is that of a 17-year-old boy who was born in this country of Italian parents and upon their death seven years ago was taken to Italy by an uncle. A brother, two years older, who remained in this country has, since able to work, been saving every penny to get his junior back to the United States. Italy, however, considers a person born of Italian parents an Italian although she has scrupulously adhered to an agreement reached a few years ago with the United States not to molest such a person if he remains in Italy less than two years. By remaining seven this boy by now is undoubtedly held to be an Italian and it looks as though every door were closed to his return to his native land. The older brother is inconsolable, picturing a situation in which he might have to fight against the younger, whom he dearly loves and whom he regards paternally from the advantage of his two years seniority.

* * * * *

ALL IS FORGIVEN.—Back in 1925 an 18-year-old Spanish boy stood in the office of a steamship agency in Bordeaux, to which he had traveled from his native village, and told the agent that he wanted to go to America. The agent knew the small Spanish quota was filled and supplied the boy with papers secured in the name of a French youth of the same age and on these young Jose obtained a visa and arrived in the United States. He knew nothing about quotas and he couldn't see why a Spaniard wasn't as good as a Frenchman any day.

Ten years later Jose was a prosperous sheep raiser in partnership with his brother in a western state, very well thought of and respected for his honesty and fair-dealings, when word of his entry under the French quota reached the ears of the immigration authorities. He was arrested and after proper legal procedure was deported. It was some months later that the case was brought to the attention of the N. C. W. C. Bureau.

Our laws provide that permission to reapply for admission to the United States after deportation may be given one year after deportation has been effected but granting such permission is a matter of discretion and is subject to the policies which have been adopted during any particular period. At the time Jose applied favorable action was taken only where the applicant had a wife or children in this country and Jose had neither so his request was refused. Jose then pleaded that he at least be allowed to return to liquidate his business interests as, having been assured by the lawyer whom he had originally employed, that he would not be deported he had made no effort to do so before being obliged to leave the United States on very short notice. After somewhat strenous efforts on the part of the N. C. W. C. Bureau, permission to return for six months under bond was granted. Subsequently the time was extended and finally the Bureau again took the case before the Board of Review. The Bureau pointed out that Jose had lived here as a respected and prosperous member of the community from boyhood until nearly 30,—that he had established himself in business and given employment to others,—that he had here brothers, granduncles and cousins, all legal residents who would give any guarantees required and that the Spanish quota was now open. This plea was successful and permission to reapply after deportation for permanent residence was granted. The rest—obtaining the privilege of pre-examination so that a visa might be applied for in Canada, submitting the new and formidable State Department forms, collecting and sending documents to the Consul in Canada—was, although troublesome, pure routine. And now Jose is a very happy legal resident and an applicant for citizenship.

* * * * *

THE PAST CATCHES UP WITH PETER.—Merely as illustrative of the fact that the Bureau's old records, no matter how inactive or how meager the information, sometimes prove of invaluable help to an alien, we believe you will be interested in the case of Peter K.

Peter called at our New York office recently, having unsuccessfully tried to get over to Ellis Island for the purpose of "looking through the books" for his record of arrival. The officials at the Barge Office, where the passes for Ellis Island are handed out to persons having a valid mission there, referred him to the N. C. W. C. He said he had been trying for two years to have his arrival verified for naturalization purposes and had been giving the naturalization office the names of various ships and the dates as they occurred to him or were supplied by his relatives as likely, but without result. No record of his entry could be found and without such he could not become a citizen.

Peter wasn't even certain of the year he had come and the N. C. W. C. didn't see how it could help him. On a bare chance, however, the Bureau's New York office checked its index cards of immigrants assisted by the N. C. W. C. upon arrival, even though Peter said that he had not seen an N. C. W. C. worker at Ellis Island where all third-class passengers were formerly taken for examination. Imagine his astonishment therefore when the N. C. W. C. produced a card showing that he had arrived on the SS. Celtic on April 6, 1925, destined to his cousin whose name and address were also recorded and that he had been assisted in the railroad room at Ellis Island by an N. C. W. C. worker. He was really delighted.

The Field of Catholic Education

As Viewed by the N. C. W. C. Department of Education

Inter-American Scholarship Program

AN exchange scholarship program which will constitute the largest single effort in Catholic inter-American collaboration through student exchange ever undertaken was announced recently by the Inter-American Section of the Department of Education, National Catholic Welfare Conference.

The Inter-American Section has arranged for 104 new scholarships to be offered by 57 Catholic universities and colleges throughout the United States to students from other American countries during the academic year 1942-43.

In addition, for the first time in its two years of existence the Section has enlisted for next fall the cooperation of three leading South American universities to offer a total of 30 scholarships to students from the United States.

The program announced for the coming year, it was stated, will represent the achievement of two specific objectives of the past year's efforts—extension of scholarship activities to the field of graduate studies and a large increase in the proportion of full scholarships offered. Less than 25 per cent of the 104 scholarships in the United States next fall will be partial scholarships.

The program includes 25 new scholarships, valued at $11,600, for studies on the graduate level. Among the many fields of research in which graduate scholarships are offered are medicine, dentistry, the sciences, education, law and social work. New undergraduate scholarships include 21 for men, worth $5,295, and 58 for women, with a value of $24,820.

The entire 1942-43 program, including about 30 current scholarships which are to be renewed for next year, will provide more than 130 students from 30 countries and colonies in North, Central and South America with an opportunity to study in the United States. The total value of scholarships offered in this country for next year is almost $65,000.

The program of the Inter-American Section of the N. C. W. C. Department of Education was inaugurated in February, 1940, with some 17 scholarships offered for one term. Since then all scholarships have been granted for at least one year and are renewable to a lmit of four years. The work is not only the largest but the first venture of its kind in Catholic inter-American collaboration.

In the academic year 1940-41, the Section brought 109 students to this country, but more than half of the scholarships offered were partial. Difficulties of travel and other circumstances arising from the war brought a sharp reduction for the current school year, with 29 full scholarships now in effect.

The Section's program aims not only to bring students from other countries to United States Catholic colleges and send U. S. students to other American nations, but to arrange exchange professorships and encourage all other activities in the educational field that will contribute to better inter-American understanding. This year there are 793 students from other American countries studying in this country, a larger registration than in any previous year.

Scholarships arranged for United States students in South America for the coming school year include 10 at the Catholic University of Chile, Santiago; 10 at the Universidad Javeriana, Bogota, Colombia, and 10 at San Marcos University, Lima, Peru.

Catholic universities and colleges in the United States which have offered scholarships for the coming year are in 20 States and the District of Columbia. Eleven institutions have offered the 25 scholarships, assistantships and fellowships for graduate studies and 47 colleges and universities have offered the 79 undergraduate scholarships. The participating institutions are:

Dunbarton College, Georgetown Visitation Junior College, and Immaculata Junior College, Washington, D. C.; Loretto Heights College, Loretto, Colo.; St. Joseph College, West Hartford, Conn.; Loyola University, Chicago, Ill.; Rosary College, River Forest, Ill.; Quincy College, Quincy, Ill.; Marian College, Indianapolis, Ind.; University of Notre Dame, Notre Dame, Ind.

Mount Mercy Junior College, Cedar Rapids, Iowa; College of Paola, Paola, Kans.; Mount St. Scholastica College, Atchison, Kans.; Mount St. Joseph Junior College, Maple Mount, Ky.; Nazareth College, Nazareth, Ky.; College of the Sacred Heart, Grand Coteau, La.; Boston College, Chestnut Hill, Mass.; College of Our Lady of the Elms, Chicopee, Mass.

University of Detroit and Marygrove College, Detroit, Mich.; Siena Heights College, Adrian, Mich.; St. John's University, Collegeville, Minn.; College of St. Catherine, St. Paul, Minn.; College of St. Benedict, St. Joseph, Minn.; College of St. Teresa, Winona, Minn.; Maryville College and St. Louis University, St. Louis, Mo.; Rockhurst College, Kansas City, Mo.; Webster College, Webster Groves, Mo.; Carroll College, Helena, Mont.

Duchesne College, Omaha, Nebr.; College of St. Elizabeth, Convent Station, N. J.; Canisius College, Buffalo, N. Y.; College of New Rochelle, New Rochelle, N. Y.; College of Our Lady of Good Counsel, White Plains, N. Y.; D'Youville College, Fordham University, Manhattan College and Manhattanville College of the Sacred Heart, New York City; St. Francis College and St. Joseph's College for Women, Brooklyn, N. Y.; Niagara University, Niagara, N. Y.; St. Bonaventure College, St. Bonaventure, N. Y.

University of Dayton, Dayton, Ohio; College of Mount St. Joseph-on-the-Ohio, Mount St. Joseph, Ohio; Chestnut Hill College, Chestnut Hill, Pa.; College Misericordia, Dallas, Pa.; Immaculata College, Immaculata, Pa.; Rosemont College, Rosemont, Pa.; Seton Hill College, Greensburg, Pa.; University of Scranton, Scranton, Pa.; Villanova College, Villanova, Pa.

Incarnate Word College, Our Lady of the Lake College and St. Mary's University, San Antonio, Tex.; St. Edward's University, Austin, Tex., and Marquette University, Milwaukee, Wis.

Catholic Universities and Colleges Show Enrollment Gain

THE increase of enrollment in Catholic universities and colleges in the past 20 years has amounted to 378.9 per cent, according to a report just published by the Department of Education, N. C. W. C.

The figure is contained in the results of the biennial survey of Catholic educational institutions of higher learning conducted by the N. C. W. C. Department of Education, and is presented as an indication of the striking expansion of the Catholic school system throughout the United States since the first World War.

(*Turn to page* 22)

Interests of Our Catholic Youth

Nature of Work in Our Times
New Problem of Leisure Time
Youthful Apathy During the Depression
Hope for the Future

Meaning for Life

(Adapted from the closing chapter of "Youth and the Future")

The war, apparently, has utterly transformed the American youth picture. Then why speculate and plan for the future, for things as they were and are no longer? Because forethought is our safeguard against disaster, and because the prosecution of the war, life-and-death center of our days as it is now, is no such permanent element of American life as nation-wide unemployment.

1. The Nature of Work in Our Times

There are two distinctly new factors in earning-a-living work in modern industrial society:

(1) hours spent in this work are short to a degree that was undreamt of a century ago;

(2) in most cases what is done is monotonous and devoid of opportunity for exercise of creative self-directed activity on which the zest for life depends.

Most jobs, being concerned with minute subdivisions of an intricate production and distribution system can have meaning as useful, indispensable parts of a whole only by the worker's exercising intellectual effort. This intellectual comprehension does not color human life as did the older conceptions derived through the senses and emotions.

The farm boy of a century ago, for instance, learned from his father how to shear the sheep, to wash and prepare the wool. He saw his mother spin thread from it, weave cloth from the thread and make garments from the cloth. Unconsciously he felt as well and knew that his work was an integral part of getting clothes to wear. How different the life of the young factory hand today. The connection between his pay envelope and his clothes is no part of his sense or emotional life at all.

Preindustrial work gave enduring satisfactions (1) because it was obviously, visibly useful and necessary, and (2) because it was so little subdivided that its performance was accompanied by a great variety of skills. So modern youth does work far less interesting and less stimulating than did his grandfather and does enough of it to subsist on in less than half the time his granddad did. Modern youth, to say it again, has twice the leisure and twice the necessity for good leisure than his ancestors.

2. The New Problem of Leisure Time

The quality of our lives depends as much on what use we make of what we have as it does on what we now have. The realization that political liberties must be supplemented by economic ones is only half a step forward; we must also realize that it does little good to be provided with the raw materials of a satisfactory and enjoyable life if one is inexpert and uncreative in handling these materials. The provision of bathtubs, automobiles, and the rest of the host of agreeable gadgets-for-sale is not the biggest way in which modern industrial civilization has changed our lives—that which is unprecedented, momentous and fundamental is freedom from the necessity to labor hard for long hours each day in order to survive—the new life element is leisure time. It is seldom in the power of individuals to change the hours spent on the job—the art of making the best of our new leisure spells happiness for most modern men.

3. Why Has This Problem Been Ignored?

(a) Because of fear that if we admit that resourcefulness and ingenuity determine the quality of a human life as much as wages the reactionaries would seize on this to frustrate social justice. For example, undernourishment is as often the result of bad cooking as it is of poverty—conscientious people dislike saying this because illiberal people cite it as proof that either poverty does not exist or it needs no alleviation. The social reformer has historical reasons for merely whispering the fact that in general the right utilization of what we have is as important for our happiness as our having a great deal.

(b) Popular ignorance of the tremendous effect on each individual life of the new leisure—the gradual change and the inability of people to visualize conditions which existed before they were born account for this strange unawareness.

(c) Linguistic confusions arising out of the use of old words in new meanings. "Home," for example, a century ago meant a place where most consumer goods were manufactured and distributed; the family was a sizable group of actively producing workers cooperating under one roof to care for its own needs; it was at once a factory, vocational school, home for the aged, hospital, and home economics laboratory. The contrast with the modern apartment is obvious. We know a radical change has occurred bringing a transformation as swift and improbable-seeming as anything in a fairy story, yet our habits, reflexes and emotions have not yet caught up with our intellectual apprehension. The solution of the problem of leisure time is, in sober literal fact, one of the two or three keys without which we cannot unlock the doors to a decent human future. Failure to educate for leisure is an unpardonable omission of modern education.

4. Futility in the Use of Leisure

The person who has done eight hours of muscularly easy work that did not call out his ingenuity or resourcefulness does not need the random fun and pure relaxation which "recreation in free hours" used to be for the old-time worker. The modern workers' personality demands serious, continued, creative effort with its rich flowering into variegated skills. The free hours given him by the machine ought not be wasted on purposeless fun, excellent as it is in its place, or with the static and unfruitful acquisition of possessions, or with the passive, sensory pleasure of being served by others, when what he most needs is some valid substitute for the self-directed, creative, purposeful activity and skill taken away from him by the machine and division of labor.

5. Confusion About Money as a Factor

As money has developed as the principal, most convenient and almost sole medium for the exchange of services, we have forgotten that in many cases, for many people—and very often for young people—it is still possible to move directly to the satisfaction of our needs and desires without passing our efforts through the medium of money. Hence, the all too common feeling that what they can't get paid to do isn't worth the effort of doing, even when the result of the work would be exactly what they would buy with money if they had it—better food, more comfort, cleanliness, neatness, and beauty in their homes, more attractive surroundings in their towns, and more amusing and active recreation.

6. Youthful Apathy During the Depression

During the dismal years of depression millions of youth

Interests of Our Catholic Youth—(*Continued from page* 2)

were unemployed. That they were still able to work in ways which would have enormously increased their own comfort and given them pleasure, did not occur to them. They were almost physically paralyzed by the modern axiom: "no job, no work"—they had no money and therefore—so ran the false axiom that imprisoned them—they could make no useful or enjoyable use of their leisure time.

7. What Was the Barrier to Youthful Activity?

(a) Their evident feeling that they were outside the framework of society about them.

(b) The general tendency to carry over into phases of life where it need not and cannot apply the habit, now become a reflex, of buying possessions and services.

(c) The removal from the lives of youth of the oldest motive power known to humanity, that of the continuous compulsion of material necessity.

8. Hope for the Future

One American tradition that has become a folk-way is that of "forming a committee" when we see something which needs to be done. This sturdy impulse to accomplish desirable ends by voluntary, unpaid, unofficial, unprofessional, spontaneously undertaken, communal effort is one of the strongest taproots of our national life. De Torqueville's words are memorable:

> "Americans of all ages, all conditions, and all dispositions constantly form associations . . . Wherever, at the head of some new undertaking, you see the Government in France, or a man of rank in England, in the U. S. you will be sure to find an association . . ."

The opportunity to develop higher, finer powers in a greater number of men and women than ever before depends upon the sowing of seed-habits in youth which will lead to fruition in the years ahead. That is why the way in which free time is used by young people is so vitally important.

Youth should budget time as merchants do money. The negligent and aristocratic vagueness of the elegants of earlier centuries as to whether or not their bills were paid is displayed now only by bums, hobos, and fashionable women. And this vagueness is no longer considered an engaging quality but conscienceless stupidity. Why should a feeble vagueness as to the use made of time be considered as anything more creditable? When we wake up each day there is marked on the credit side of the ledger, "So many hours freed from manual work by labor-saving machinery." Why should we helplessly write on the opposite side of the ledger at the end of the day, "Spent it all" without being able to give any account whatever of how we spent it or what we have received in return?

Youth is not in great danger, as older people are, from materialism in the shape of ease. But are young people safe from the pale shade of bribery called prosperity? How much are they aware that the life of the spirit is that on which alone our full integrity as human beings must be based? They must come to recognize the spiritual in life, for it is fundamental.

What about the multitude of youth who revere no faith? Or that large number who keep up the outward observances but feel no urgent and compelling reality in their inherited forms of religion? They can begin to seek the goodness of God by being good to one another. We can encourage them in a deeper cultivation of that free, frank comradeship that youth so naturally delights in. They can begin by daring:

> "To seem as free from pride and guile
> As good, as generous, as they are."

The anguished peoples of the earth long for peace. This practice of fellow-feeling has come down the centuries under the title:

> "The very bond of peace."

SERMON OF ARCHBISHOP STRITCH TO THE N.C.E.A.
(*Continued from page* 18)

contradiction, who tried to build schools with no other power than the power to create universal doubt in the life of the world, would be found mortal. Today, he does not gloat over the facts that world events have proved his contention. Today, all the more, he is trying not only to better his own schools, trying not only to make his Catholic theology realized in a theology of education in his own schools, but he is trying and longing and laboring to make educators everywhere understand that not only materialism, not only nationalism, but only on the Gospel of Christ can you build the life of a nation, that only in the Gospel of Christ may men fairly and honestly say, We are fighting for our freedoms.

N.C.E.A. Expresses Support for President

An N. C. E. A. resolution recorded the Association as "profoundly grateful to the President of the United States for the inspiring message which he sent to our convention. (See cover page.) "We pledge him our unswerving fealty and support and pray that God whom he constantly invokes may increase his strength to bear the tremendous burdens which weigh upon him because of his unflinching championship of the cause of freedom and justice," the resolution added. "We are confident that under his inspired leadership the forces of evil will be vanquished, and men and women the world over will have restored to them their heritage of liberty and be able to live under conditions that befit the children of God."

The Field of Catholic Education—(*Continued from page* 20)

The report reveals that enrollment in the Catholic universities and colleges has climbed consistently—with the exception of the period 1932-34—from 33,798 in 1920 to 161,886 in 1940. In 1932-34, depression years, there was an enrollment decrease of .4 per cent.

The first N. C. W. C. Education Department survey in 1920 showed there were 130 Catholic universities and colleges in the United States—76 for men and 54 for women. In 1940, there were 193 Catholic universities and colleges, an increase of 63, or 48.5 per cent. In 1920, the total number of instructors was 3,697—1,739 Religious, 1,883 laymen and laywomen, and 75 unclassified—while in 1940 the instructional staff numbered 13,150, an increase of 9,453, or 255.7 per cent.

The report notes that in the past two decades 11 Catholic universities and colleges have observed centenaries.

Increase in enrollment between 1920 and 1930 was greater than in the decade just past. From 1920 to 1930 student matriculation increased by 72,158, or 213.4 per cent. while between 1930 and 1940 the figure was 57,960, or 52.8 per cent.

Growth in the number of institutions, however, was practically the same in the two decades. Between 1920 and 1930 the total of Catholic universities and colleges increased from 130 to 162, or 24.6 per cent, while in the period 1930-40, 31 more institutions were established, or a percentage increase of 19.1.

Of the institutions in existence in 1940, there were, for men, 24 universities, 45 senior colleges, and seven junior colleges; and for women, one university, 92 senior colleges, and 24 junior colleges.

The above statistics are discussed in more detail in the 1942 issue of *Universities and Colleges—Normal Schools*, one of the pamphlets issued by the Department of Education in connection with their biennial survey of Catholic Colleges and Schools in the United States. Others to follow shortly are: *Major Seminaries—Preparatory Seminaries; High Schools and Academies—Elementary Schools —National Summary;* and the *Directory.*

The Confraternity of Christian Doctrine

Enthusiastic Reception of O. P. C. Discussion Club Pamphlets Revised Indianapolis Regional Congress Camden Conference

OUR PARISH CONFRATERNITY is received with enthusiasm. Rev. H. R. Weger of Toledo writes: "I should like to recommend *Our Parish Confraternity,* published monthly for priests and other Confraternity officers." And from the Rev. James E. Woulfe of Rome, N. Y., comes this note: "May I take these means to congratulate you and the associate editors of *Our Parish Confraternity* on the publication of its first issue? Its a fine idea, and something which has been sorely lacking in the past—a spur to adults of our parishes in urging them to the support of religious instruction of our boys and girls in all ways." Rev. John McFadden, Secretary of the Confraternity in Philadelphia, asks for 200 copies of the first issue to be given to the clergy at the Deanery meeting. This is indeed heartening. It gives us hope of an extensive (and intensive, too) apostolate of the Confraternity message to the directors, parish leaders and members of the C. of C. D. Have you seen this little four-page monthly? The March issue carried articles of interest to the various groups. The message from Our Holy Father is one that should be received with gratitude. It is good to know that the common Father of all blesses our humble efforts to extend the kingdom of God here in America. Sister St. Augustine has written an unique article on *The Discussion Club for Religion Teachers.* The religious have time for discussion when the subject is the *Life of Christ.*

* * * * *

DISCUSSION CLUB PAMPHLETS appear in new editions. *Life of Christ* Syllabus is now completed to correlate with the revised New Testament. Parts I and II which are based on the Four Gospels appear in their ninth edition. Each edition is based on the corporate suggestions of leaders in the discussion club movement since its earliest beginnings when promoters of the movement traveled over mud, gravel and concrete pavements to stimulate interest in this easy and practical method of diffusing the Word of God to the lettered and unlettered alike. Those early beginnings took courage as do all pioneer adventures, but as clubs grew in number and caught fire and enthusiasm from their very growth, a text book simple enough to be followed by all members of a parish (for this was to be a parish function as are all the other Confraternity programs) was called into being. This text, *The New Testament Series* is published in three parts. Parts I and II of the Series have developed through the years in form, content, and method of procedure. Today discussion club members can use *The Life of Christ* without the aid of additional references. Only a New Testament on which the Syllabi are based and Part I of the Series, is necessary to begin. Simplification of the text has been brought about by the incorporation of the Pictures for study into the 1942 Manuals.

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LEADER'S MANUAL, PART I.—In conjunction with *The New Testament Series, Leader's or Instructor's Manuals* are published as an appendage or complement to the Series. These *Manuals* are intended to assist in the use of the *New Testament Series* both instructors of high school students in Catholic Schools and Confraternity leaders of religious instruction classes of Catholic students attending public schools. The Leader's outlines propose additional thought questions, dramatization, dialogue and study assignments to be used at the discretion of the instructor. The references and assignments, collected over a teaching period of several years, have been found workable and useful in some of the leading state and Catholic high schools of the country. These *Manuals* are also a means of assisting adult discussion club leaders in directing a more thorough study of the New Testament, wherever it is found that leaders or members are interested and willing to do this research.

* * * * *

THE RELIGIOUS DISCUSSION for High School and Adult Grops is now in its fourth edition. This pamphlet is an outline based on the need, purpose, structure and conduct of a discussion club. Suggestions whereby cooperative effort in which both leader and members take an active part in the promotion of the discussion club in a parish, and the principal features of a discussion club method are outlined. *Life of Christ Series, Leader's or Instructor's Manual,* and *The Religious Discussion Club* for High School and Adult Groups may be procured from St. Anthony Guild, 508 Marshall St., Paterson, N. J.

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THE INDIANAPOLIS REGIONAL CONGRESS will be held April 26, 27, 28 under the patronage of the Most Rev. Joseph E. Ritter, Bishop of Indianapolis. The province of Cincinnati including the Dioceses of Cleveland, Columbus, Fort Wayne, Toledo, and Indianapolis will convene at Indianapolis. Headquarters for the Congress is the Claypool Hotel. The Rev. Leonard Wernsing and other C. of C. D. Directors of the Province have planned a program of interest to all Confraternity officers and members.

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CAMDEN DIOCESE will hold a three-day conference, May 4, 6, 8, for priests, religious and laity. The Congress at Camden is being directed by the Rev. Thomas F. Kirk, diocesan director of the Confraternity.

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RELEASED TIME A SUCCESS THROUGHOUT NEW YORK STATE.—In the State of New York Released Time for Religious Instruction has proved a real success for the instruction of 300,000 public school pupils of all faiths. The Confraternity Bulletin, issued by the Archdiocese of New York, associates Released Time with the Fishers who make the parish survey.

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THE RELIGIOUS VACATION SCHOOL MANUALS. As a complement to the *School Year Religious Instruction Manuals* and a correlation with the revised Baltimore Catechism the *Religious Vacation School Manuals* are presented in their 1942 edition. This edition is the result of pooled efforts of the committee on manuals of which the Rev. Leon A. McNeill is chairman. Improvement in presentation and details of each lesson is noted. Edited in three sections as are the Baltimore Catechisms, they outline a Course of Study for First Communicants (Grades I-II) Preparation for Confirmation (Grades III-V) Repetition of Creed, Sacraments and Commandments (Grades VI-VIII). The Outline covers a four-week course of three hours a day to be given during the summer. These teachers' *Manuals* are a guide as well as a sign post of achievement over a period of 10 years growth in the Vacation School movement in the United States. We hope this latest edition will fill a requirement made necessary through use and promotion of the Confraternity Religion classes.

Sidelights on Social Action

C. C. I. P. Meets in Brooklyn

16th Annual Conference
C. A. I. P. New York, N. Y.

INDUSTRY

THE past month has seen some net reduction in the amount of editorial verbiage given to denouncing the supposed crimes of labor in the national emergency. Yet the heated discussion, some of it over false or inflated issues, some of it over real problems, has not entirely ceased. Familiar figures in Congress continue to address their best efforts to the destruction of labor's partially and hardly won rights, as if the unions, and not the Axis, constituted public enemy number one. It is hardly necessary to point out that the attack is radically, if not explicitly and honestly, in conflict with principles established both by reason and by positive Catholic teaching.

Paying only passing heed to this temporary fever, the Catholic Conference on Industrial Problems held the latest of its long series of meetings during the last week in March. The scene was Brooklyn, where a similar gathering convened five years ago. As remarked in this space last month, there has been a great gain in the momentum of Catholic social action during these late years, evidenced by comparison between conferences then and now. It must be admitted that that attendance was not up as much as had been expected in Brooklyn. No doubt this was due in part to the preoccupation of our people with our present military goals and to the alleviation of the unemployment scourge. The average citizen is aroused only by present and personally pressing issues. Looking to the program itself and the speakers there is more reason for encouragement. The topics chosen indicated the enlargement and development of our Catholic thinking on social-economic life. The people who handled these topics were of high calibre. Moreover, among them there were more new arrivals than survivals. That is, it is no longer necessary to rely on the same old handful of reliables who "know what it is all about." Priests who have come to the fore only recently as capable exponents of Catholic social teaching included Rev. Benjamin L. Masse, S.J., Associate Editor of *America;* Rev. Edward E. Swanstrom, of Brooklyn Catholic Charities; Rev. William F. Kelly, and Rev. William F. Casey. From the professorial ranks there were Miss Edna Lonergan, of Brooklyn College; Frederick Baerwald, of Fordham; and Dr. Walter Willigan, of St. John's. Speaking for government was Dr. John Meade, who has only recently joined the U. S. Conciliation Service; he had spoken once before for the Conference while serving in the Illinois State Department of Labor. George Donahue of the CIO has come up only in the past three years, but is already a veteran of these meetings, having spoken on several previous programs. At any rate, our forces are expanding.

During the three sessions of the first day there was a good deal of emphasis on the relations of both management and labor to the immediated demands of the defense program. However, Father Masse, S.J., combined the short with the long view in measuring the Papal teaching against American conditions. Harold Stevens, Negro attorney and president of the Interracial Council of New York, discussed the disadvantages of low-income groups, temporary and permanent. Father Swanstrom opened up the involved and weighty question of adjusting wages, profits, and prices according to the fundamental principles of Quadragesimo Anno. Rev. John P. Monaghan, founder of the Association of Catholic Trade Unionists, presented a brilliant exposition of the general plan of Pius XI for a democratic and workable solution to the impasse of economic tyranny or anarchy. Mr. Donahue described the present proposals of the CIO as experimental steps toward the occupational group structure expounded by Father Monaghan from Pope Pius XI.

Following the well-established usage of the conference, one of the two-hour meetings was devoted to the Papal teaching as to governmental responsibility, compared to American legislation. Obviously it would be impossible to go thoroughly into every federal enactment and agency, not to speak of the laws and bureaus of the forty-eight states. Father Kelly did succeed at least in mentioning all the major labor legislation of the New Deal era and in referring it to some corresponding Papal statement. Chosen for specific exhibits at greater length were two facets of the Labor Department—the Conciliation Service and Wage and Hour Division. This latter topic was refined further by Miss Louise McGuire, whose specialty is looking after the interests of the handicapped workers under the Wage-Hour Law. Even that, it transpired, is a pretty big job. Dr. Meade unfolded the too-little-known achievements of the Conciliation Service, which settles ten disputes for every conflict which makes the newspaper headlines. This was true even in pre-war days; now, with a greatly expanded personnel, all of it experienced, the record is many times better than that.

One of the most interesting and important addresses of the conference was that of Dr. Baerwald, who wrestled with the momentous matter of finding methods to keep the economic activity of the country at such a high level after the war as to employ all available workers. His exposition included a review of the measures advocated by Alvin Hansen, of Harvard and the government service. But he referred also to other ideas on making the system work, or rather on making it a system. His was in the nature of an over-all picture, while Father Casey, who followed, descended to the local level, and told what had been done to find employment for over a thousand jobless through his own parish organization. Completing this panel, Miss Lonergan balanced Dr. Baerwald's thesis with an appeal for increased initiative and self-reliance.

At the dinner session which concluded the public meetings two clerical veterans of the Catholic social movement took over. Rev. John P. Boland, Chairman of the New York State Labor Relations Board, chose the occasion, and opportunely, to remind the audience how indispensible are the *spiritual* bases of any reformed economic order. Rev. R. A. McGowan briefly described the democratic way, as Pius XI and others have long since sketched it; then he urged upon the thousand listeners the urgency of the present moment as one of the few really decisive junctures of history—not precisely or merely because of the dependence of the future on the outcome of the war, but perhaps equally because of our universal dependence on whether or not we can find the right substitute for a dying social-economic order.

On the day following about sixty of the Brooklyn priests, with a sprinkling of New York visitors, assembled

for a private conference lasting four hours. This conclave was heartening for two reasons: it showed a big increase over past years in the number of priests who are finding time to attend; and the discussions were not only in the nature of proposals for the future but quite largely discussions and analyses of things that have already been done. A great variety of views were expressed; probably the most generally accepted and concrete activity was that of worker education, which has been expanded greatly in Brooklyn during the past six months. Since those attending determined to continue their discussions at regular monthly intervals, there can be little doubt that another year will see their efforts more clearly defined in some cases and spreading into new territory in others.

PEACE

INTER-AMERICAN ACTION FOR THE POPE'S PEACE PROGRAM was the theme of the Sixteenth Annual Conference of the Catholic Association for International Peace, which met April 6-7 at the Carroll Club in New York, and of the Sixth Annual Conference of the Regional Student Peace Federations of the C. A. I. P., which met at New Rochelle College, April 8, with the International Relations Commission of the National Federation of Catholic College Students. . . . THE WORLD CRISIS in relation to the responsibility of American Catholics was set forth at the opening C. A. I. P. meeting. Miss Marie J. Carroll of the World Peace Foundation, Boston, reviewed the work of the C. A. I. P. and indicated future tasks in view of the conditions which might be expected throughout the world after the war following Axis failure, both as regards government and social and cultural life, which were analyzed by Dr. Charles P. O'Donnell, professor of political science at De Paul University, Chicago, chairman of the Association's Committee on the Post-War World. The nature of the world crisis and general sign posts to a new order were presented by the Rev. Harry C. Koenig, S.T.D., of St. Mary of the Lake Seminary, Mundelein, Ill., in his address on "A New Cross-Roads for Civilization." . . . INTER-AMERICAN LEADERSHIP in the reconstruction of the Post-War World, and especially Catholic inter-American leadership, was stressed by the Rt. Rev. Msgr. Donald A. MacLean, professor of ethics at the Catholic University of America, Washington, D. C. The Rev. R. A. McGowan, Assistant Director of N. C. W. C. Department of Social Action, analyzed existing obstacles to full inter-American Catholic cooperation, and the Rev. William Ferree, S.M., of the N. C. W. C. Bureau of Inter-American Collaboration, discussed workable methods of such cooperation. The bases of inter-American governmental and economic cooperation were described in a paper sent by Dr. Charles G. Fenwick, a member of the Inter-American Juridical Committee now meeting in Rio de Janeiro, Brazil. Dr. Fenwick is chairman of the C. A. I. P. Inter-American Committee. . . . THE TRANSITION PERIOD was the title used to designate the period immediately following the war before permanent reconstruction is effected. The necessity of directing this period toward a correct evolution of reconstruction was considered under the phases of law and order, the distribution of food and clothing and the care of health, treatment of migration problems and economic rehabilitation as to public works, trade, raw materials and money systems, all with specific reference to the role of the United States and the Americas. The resources of the war-torn areas, as to church, government and economic life, which might be utilized for reconstruction during the transition period were also discussed. Speakers at these sessions were the Rev. Wilfrid Parsons, S.J., professor of political science at the Catholic University of America; Louise McGuire, Division of Wages and Hours, Department of Labor, New York City; the Rev. Dr. Edward F. Swanstrom of the Catholic Charities, Brooklyn, N. Y.; Dr. Mildred Otenasek, Trinity College, Washington, D. C.; Dr. George N. Shuster, president of Hunter College, New York City; the Rev. A. LeRoy, S.J., International Labor Office, Montreal; the Rev. Jean C. de Menasce, Our Lady of Perpetual Help Church, Anacostia, D. C.; and the Rev. Joseph P. Ryan, M.M., Maryknoll, N. Y. C. A. I. P. REPORTS.—Reports based on the discussion of the Annual Conference will be issued by committees of the C. A. I. P. In addition, other reports to be issued, which came under discussion, included "Obligations from Justice, Social Justice and Charity to Establish the Organization of World Order," "Form and Purposes of World Economic Organization," "Form of World Governmental Organization," "Inter-American Cooperation in the Scheme of World Organization," "Asia," "Africa," "Colonies," "Methods of Education for the Pope's Peace Program Among Schools and Adults," "The Extent of Public Ownership and Governmental Power Permissible in Catholic Social Teaching."

BISHOP E. V. O'HARA OUTLINES PRESUPPOSITIONS OF CHRISTIAN PEACE TO STUDENTS.—Speaking to the representatives of some fifty Catholic colleges from the New England, Lake Erie, Ohio Valley, Central, Middle Atlantic and Capital regional student peace federations, the Most Rev. E. V. O'Hara, D.D., Bishop of Kansas City and Honorary President of the C. A. I. P., declared that "it would be a grave error to proceed to the discussion of peace among nations on the supposition that it can be established on a permanent basis without reference to a Power above the might of nations." "It has been on that inadequate foundation that modern liberalism or secularism has built, only to find its vaunted city sunk in a quagmire," he declared. HITLERISM and LIBERALISM HERESIES.—"The naive faith in human progress, as the natural consequence of man's mastery of science and his multiplication of comforts, which was the religion of liberalism, was a denial of the Christian doctrine of original sin. It is the doctrine of the origin of all races on the globe from one set of first parents that makes Hitler's doctrine of the natural supremacy of one race a heresy. It is the closely related doctrine of the fall of all of us in Adam's disobedience that makes the doctrine of liberalism likewise a heresy." RELIGION AND GRACE NEEDED TO COMBAT CONSEQUENCES OF ORIGINAL SIN.—Bishop O'Hara declared that because a strong inclination to evil is one of the consequences of original sin, there is "the age-old conflict that rages in every human heart that has been touched by Christian faith." This battle, as well as the world-wide material battle, must be won, Bishop O'Hara said, if we are to have a peace of justice and charity and to achieve the tranquillity of order. Citing the five conditions laid down by His Holiness Pope Pius XII for a just peace, Bishop O'Hara said that in addition the Pontiff stressed "the five triumphs over the inclination to evil from which human nature suffers by reason of original sin, namely, the triumphs over hate, distrust, wilfulness, selfishness, and egoism." "This is an emphatic assertion by the Holy Father," he added, that "religion and the grace of God must be enlisted in the conflict with original sin before a Christian peace will be possible." GRATIFICATION AT ATLANTIC CHARTER.—Bishop O'Hara expressed gratification that the Atlantic Charter indicates that President Roosevelt and the British leaders are in agreement with "the Divine Wisdom and the age-old and world-wide experience of the Catholic Church," placed before the nations by the Pope. PRIDE OF RACE AND OF SOVEREIGNTY MUST BE CURBED by religion, Bishop O'Hara said, if the spirit of Christ is to rule the hearts of men and nations. "The hope of a world peace," the Bishop asserted, "rests on the recognition of a fellowship of free nations bound in their relations to each other and to all mankind by the natural moral law." "The nations which

meet to establish peace must acknowledge their subjection to the moral law," His Excellency stated. "Peace cannot be made with nations that think their sovereignty involves superiority to all law."

THE POWER OF THE SPIRIT.—"The Sword of the Spirit," the English organization established by Cardinal Hinsley to promote the study of the moral issues involved in the war and in the establishment of a Christian civilization after the war, has just issued two pamphlets: "The Sword of the Spirit," by Christopher Dawson, and "The Defense of the West," by Barbara Ward. Mr. Dawson defends the movements against the complaints that it is impractical, devoted too much to a consideration of principles, in the preface to the former pamphlet.

A WORLD CRISIS.—"We are passing through one of the great turning points of history—a judgment of the nations as terrible as any of those which the prophets described. We see all the resources of science and technology of which we were so proud being devoted methodically to the destruction of our world. And behind this material destruction there are even greater evils, the loss of freedom and the loss of hope, the enslavement of whole peoples to an inhuman order of violence and oppression. Yet however dark the prospect appears, we know that the ultimate decision does not rest with man but with God, and that it is not His will to leave humanity to its own destructive impulses or to the slavery of the powers of evil. . . . For the Kingship of Christ and His authority over the nations are not pious phrases: they are principles of revolutionary importance for the political as well as the moral order." *A Spiritual Decision.* Mr. Dawson describes what he calls "the end of neutrality" in the present war, terming modern war "a struggle of mass wills and a test of moral strength for the whole population: hence in the last resort it is a conflict which calls for the intervention of spiritual powers and demands a spiritual decision." In discussing totalitarianism, both Nazi and Communist, and the unlimited power at the disposal of governments to control all human activities, Mr. Dawson states that "social and political issues have become spiritual issues—that the Church cannot abstain from intervention without betraying its mission," but that "Christians have failed to realize how profoundly the moral foundations of the world had been shaken and what a tremendous effort was needed in order to save humanity from the abyss of nihilism and spiritual disintegration." He sees that material defeat of Nazism need not necessarily mean the end of the evils of totalitarianism. Therefore, "everything depends on whether it is possible to use the temporal struggle, not for destructive or purely material ends, but as a means of checking the demonic forces that have been let loose on the world." The present crisis offers tremendous opportunities for a change for the better in the post-war world, through prayer, study, action. Mr. Dawson emphasizes the importance of study, "the intellectual arm," based on indestructible Christian principles, as opposed to the use of intellectual powers divorced from the Spirit.

It is interesting to note that "The Sword of the Spirit" plans to use two pamphlets of the Catholic Association for International Peace—"America's Peace Aims" and "The World Society" in its study groups in England.

Some Facts About CATHOLIC ACTION (*Continued from page* 10)

of course, means the National Council of Catholic Women. Just as your own diocesan weeklies bring you the guidance, helpful suggestions, and messages of your individual Bishops, so CATHOLIC ACTION, the magazine of the Bishops' own organization, keeps you in touch with ever wider fields of interest and activity and inspiration.

Special articles, reports of important conferences and movements, and the citing of basic Catholic principles which must guide our action, are constantly made available in the pages of CATHOLIC ACTION.

Your National Committee System seems to me the most practical working agency that could be devised for efficient Catholic work. Almost every field covered by your list of National Committees is presented from month to month in the pages of CATHOLIC ACTION. Problems and developments in such matters as "The Family," "Education," "Youth," "Industrial and Social Matters," "National Defense," "Immigration," "Peace," are available to these committees in special sections of the magazine, besides an indication of the Catholic news of the world through the page entitled "Headlines," the monthly study outline series, and special material such as the five-point peace program of the Holy Father. I firmly believe that this magazine can bring additional impetus to Catholic life as it becomes more widely known and read and I would strongly recommend that not only certain of your officers receive copies of the magazine, but that all of your officers subscribe individually; that not only your national committee chairmen receive the magazine, but that all committee chairmen—diocesan, deanery and parish chairmen—and that all council officers from diocesan to local, be furnished copies. Greater effort should be made to have even individual members subscribe. An immeasurable amount of good can be accomplished if the representatives of the national Catholic organizations would get their numerous state and local units, courts and circles to subscribe for and use CATHOLIC ACTION. The magazine does not conflict with any existing organization bulletin and will bring before a greater number of Catholic women fundamental principles and information that are not so readily available in any other periodical. Only the other day one subscriber wrote in asking us to send sample copies of the magazine to two persons with whom she had been in discussion on current matters. She had found occasion to quote from CATHOLIC ACTION and learned that neither of her listeners was familiar with the magazine. The $2.00 annual subscription rate brings the magazine within the possibility of all to secure. We will be very glad to make the 25 per cent discount allowed N. C. C. W. groups on individual subscriptions available to units of national organizations. Perhaps some of you would care for sample copies of our magazine or to look over a set of monthly issues. I have both here and would be glad to share them.

I hope I don't sound unappreciative of your already practically expressed interest. I speak as I do because I feel so deeply the benefits I have received from the magazine through my editorial assistance on it. Another very practical way of spreading knowledge of the work of the N. C. C. W. and its parent organization the N. C. W. C., and of making the best use of CATHOLIC ACTION has been used to some extent but not nearly enough. I refer to a brief, snappy review of the monthly issues by a really interested organization member. In ten minutes a splendid job can be done in citing the outstanding material in the magazine, giving an informative sentence or two of explanation here and there and calling the attention of working units within the organization to this or that article that would be of especial interest to them. Because of its unique character, I believe that CATHOLIC ACTION deserves a place on any program. Also deserves a place in your local libraries. Only a few groups have undertaken the important work of providing subscriptions to libraries.

In addition to the wide range of material I have cited, the reports of the activities of the N. C. C. W. and the N. C. C. M. are inspiring and present excellent and often unusual ideas for the guidance of such groups. . . .

CATHOLIC ACTION is your magazine and we hope you use it to the fullest degree.

The National Council Of Catholic Men

N. C. C. M. Board to Meet in Richmond
Men of St. Augustine Diocese Organizing
Important New Industrial Problems Group

The annual spring meeting of the Board of Directors of the National Council of Catholic Men will be held in Richmond on April 25. Heading the agenda for this meeting will be N. C. C. M.'s relationship to the National Organization for Decency in Literature and to the mobilization of Catholic lay effort on behalf of the men in military and naval service.

N. C. C. M. Board Of Directors to Meet in Richmond

The N. C. C. M. sessions will precede the opening of the Convention of the Catholic Committee of the South which will begin on April 26. Members of the N. C. C. M. Board will take part at least in the opening functions of the CCS which will include the broadcast of the Catholic Hour from Richmond, and a reception following the program.

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The men of the Diocese of St. Augustine have begun organizing on a parochial basis through a request of the Most Rev. Joseph P. Hurley, Bishop of St. Augustine.

Laymen of St. Augustine Organizing Parish Councils

These groups, according to present plans, are to concentrate their attention and activities on promotion of the Catholic Defense League in the Diocese and in promoting the Diocesan Catholic Radio. The purposes of the Defense League are: (1) To help win the war (a) by encouraging parishioners to take an active part in the local public Civilian Defense Council; (b) by establishing ways and means for parishioners to assist their local USO clubs; and (c) by arranging with the pastors for the use of parochial buildings by civilian and other defense agencies; (2) (a) to help win the peace by study of the Pope's Five Peace Points; (b) arranging addresses in the parishes covering subjects of peace based on Christian principles; (c) by securing local publicity for the work of the League; and (3) by responding to national calls which promote peace based on Christian charity.

The Diocesan Catholic Radio, an organization of men, has for its purpose assistance to the Bishop and pastors in spreading knowledge of the Catholic Church by radio. Its program includes publicity work for the Catholic Hour, broadcast by five stations in Florida, as well as the production of locally sponsored Catholic programs.

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Catholic laymen cannot fail to take interest in the new Catholic Industrial Conference of the Archdiocese of Los Angeles which has just been established with its principal objective stated to be "to interpret, expound and disseminate the principles of Catholic social philosophy." This will be done by organizing and conducting study groups and by publishing and distributing literature.

Important New Industrial Problems Group is Formed

The Conference was formed, with the approval of the Most Rev. John J. Cantwell, Archbishop of Los Angeles, as the result of a series of meetings between the Most Rev. Joseph T. McGucken, Auxiliary Bishop of Los Angeles; the Rt. Rev. Msgr. Thomas J. O'Dwyer, General Director of Catholic Charities of the Archdiocese, and Catholic laymen representing labor, industry and the professions. Deputy United States Attorney John Irwin was chosen president of the Conference at its inaugural meeting.

Monthly meetings are planned and two classes of members are to be admitted to the Conference. They are (1) voting members, who must be Catholics, and (2) non-voting associate members, who may be Catholics or non-Catholics but whose membership must be approved by the executive committee.

Officers elected at the opening meeting to serve with Mr. Irwin are: James A. Madden, Vice President; Joseph T. Enright, Secretary, and George T. Goggin, Treasurer.

Those elected to the executive committee were Justice Thomas P. White; C. J. Haggerty, President of the California Federation of Labor; Philip M. Connelly, State President of the CIO; Ted LeBerthon, past President of the Los Angeles Newspaper Guild; Otto Emme, labor attorney; Pierce Lonergan, attorney; Albert Luer, industrialist, and William Prentiss, Jr., Chief Deputy Comptroller of the Currency.

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N. C. C. M. has two transcribed radio series especially appropriate for broadcasting by local organizations at this time. One consists of six addresses by Monsignor Fulton Sheen on the subject "The Divine Romance," being recordings of a series which was one of the most popular of those he has given in the Catholic Hour. The second series consists of three addresses each by Rev. George Johnson and Right Rev. Msgr. John A. Ryan, outstanding Catholic leaders in the fields of education and social problems. The titles and a short description of the addresses in each series follow:

Transcribed Radio Series Appropriate for Current Broadcasting

THE DIVINE ROMANCE
(SUITABLE ANY TIME)

"Man's Quest for God," by Msgr. Fulton J. Sheen.
What God means to man, and what man owes Him in return. Without music. Playing time—9:45.

"The Blessed Trinity," by Msgr. Sheen.
An interesting and enlightening treatment of a difficult but needed subject. Without music. Playing time—9:35.

"Love's Overflow," by Msgr. Sheen.
The creation and fall of man; Original Sin made intelligible in modern terms. Without music. Playing time—10:15.

"God's Quest for Man," by Msgr. Sheen.
The reasonableness and the ineffable goodness of the Incarnation and Redemption. Without music. Playing time—10:44.

"The Divine Equation," by Msgr Sheen.
The Church as the Mystical Body of Christ. Without music. Playing time—10:39.

"Reparation," by Msgr. Sheen.
The mutual rights and responsibilities of Christians as members of the Mystical Body. Without music. Playing time—10:44.

SOCIAL JUSTICE, EDUCATION AND MOTHER'S DAY
(ESPECIALLY SUITABLE FOR APRIL AND MAY)

"Pope Leo on Labor," by Msgr. John A. Ryan.
A treatment of Leo XIII's encyclical, "Rerum Novarum." Recommended to precede or coincide with the anniversary of the encyclical, May 15. Without music. Playing time—11:18.

"Pope Pius on Our Social System," by Msgr. Ryan.
A study of Pius XI's encyclical, "Quadragesimo Anno," the anniversary of which is likewise May 15. Without music. Playing time—9:00.

"A New Social Order," by Msgr. Ryan.
An application of the papal doctrines to present-day America. Without music. Playing time—11:12.

"The True Inwardness of Mother's Day," by Rev. Dr. George Johnson.
A beautiful tribute to Mother and motherhood. Recommended for use on or about the second Sunday of May, Mother's Day. Without music. Playing time—11:12.

"Religious Education and American Citizenship," by Dr. Johnson.
A thorough study of a not sufficiently understood relationship. Without music. Playing time—11:44.

"What Is Catholic Education," by Dr. Johnson.
An analysis of the true meaning of Catholic education. Without music. Playing time—10:45.

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Catholic Evidence Series Of Fort Wayne a Highly Successful Forum

One activity that Catholic lay organizations are promoting with marked effectiveness is that of sponsoring forums presenting nationally known Catholic speakers. An example is the Catholic Evidence Series which has been produced each of the last six years by the United Catholic Societies of Fort Wayne, Ind. The series includes five lectures by outstanding American Catholics, clerical and lay, for a yearly fee of only one dollar. The speakers during the season just closed were Right Rev. Msgr. Fulton J. Sheen, Most Rev. Duane G. Hunt, Most Rev. John F. Noll, Jerome Kerwin and Rev. Daniel A. Lord, S.J. An added feature of the season was the presentation at a commercial theater of the film "The Eternal Gift," a ten-reel sound picture of the Mass with Monsignor Sheen acting as the narrator. More than 8,000 persons were in attendance during the two days showing of the film, for which admissions were priced at 50 cents.

Attendance at the individual lectures varies from 1,300 to 1,500, while the series ticket sales average 1,800 yearly, a report from M. D. Johnson, chairman of the sponsoring committee, states. Adult series tickets are priced at $1.00 each and a special rate of 20 cents per ticket is made to students. Ticket distribution is handled by the parish Chairman of the Diocesan Council of Catholic Women. The lectures are presented in the auditorium of a Catholic high school of this city and music is offered by a unit of the high school orchestra or band. The central committee was formed at a meeting of presidents of all Fort Wayne Catholic organizations six years ago. Its function each year has been to prepare the new series, arrange the publicity circulars, press releases, etc. The pastors of Fort Wayne give their active support to the project and Mr. Johnson also reports that the patrons of the series comprise a representative cross section of Catholics in that area. He remarks that men make up a very large percentage of the audience.

Right now is the best time for any other interested communities to begin to plan a similar series for next year. N. C. C. M. has formulated a set of recommendations which will be useful to anyone interested in presenting a Catholic Forum. Requests should be addressed to the National Council of Catholic Men, Washington, D. C.

THE CATHOLIC RADIO BUREAU

"Christian Heroism" is the subject of the new Catholic Hour series inaugurated by the Rev. Robert J. Slavin, O.P., of the Catholic University of America, on April 12.

Father Slavin Speaking on "Christian Heroism"

Beginning with "Dedication to Courage," on April 12, Father Slavin's individual titles and dates are: April 19, "Christian Courage"; April 26, "Courage of Heroes"; May 3, "Courage of the Undaunted"; May 10, "Courage of Endurance," and May 17, "Victory of Courage."

CATHOLIC ACTION readers are cordially invited to hear these programs and to encourage their friends to listen. All are invited to help extend the Catholic Hour's influence in whatever way possible—by announcements at meetings and in the press, from the pulpit and in church bulletins. Many are already helping the Catholic Hour in this way and we hope their number may grow.

Honolulu Still Carries Catholic Hour

One thing the Japs did not affect in their raid on Pearl Harbor and Honolulu was broadcast of the Catholic Hour by Station KGU of Honolulu. Through the generosity of the National Broadcasting Company the Catholic Hour has, since Easter, 1938, been broadcast to Hawaii over a special short-wave channel, where it is picked up by KGA and rebroadcast throughout the Islands. That arrangement has not been interfered with, we are happy to say, and the Catholic Hour continues to be received there with an appreciation not exceeded anywhere.

A recent review of *A Declaration of Dependence*, a book publishing Monsignor Sheen's 1941 Catholic Hour series, in the Honolulu *Advertiser*, praises the book for its "eloquent and insistent accent on the place and power of religion in life," and for its discussion of the present war and its causes. After describing the message of the book,

the reviewer concludes with the comment: "The author is one of the most distinguished men of letters and his book is a notable contribution to enrichment of intellectual life."

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225,000 Holy Hour Books Distributed

It is a pleasure to report that the interest of Catholic Hour listeners in the Holy Hour proposed by Monsignor Sheen and in the Holy Hour book prepared by him surpassed all expectations. During the series of 17 addresses, a total audience mail of 156,000 letters and cards was received, and it was a mail which was marked by more sincere enthusiasm and devotion on the part of the writers than ever before. There were also, towards the end of the series, a goodly number of writers, Catholic and non-Catholic, who requested that Monsignor Sheen be asked to continue his addresses each Sunday without interruption.

More non-Catholic writers than ever before expressed an interest in learning more about the Catholic Church and a greater number of converts also was recorded than ever before. In the last address in his series, Monsignor Sheen spoke of the fact that fourteen persons in one North Carolina town had, as a consequence of Catholic Hour addresses, banded themselves together for the purpose of forming the first Catholic Church in that community. He said he was going to that town at the end of his work at the University to preach a mission and to help them to attain their desire. In addition, in response to Monsignor Sheen's request at the conclusion of his Easter address, approximately 5,000 persons have written in to assure him of prayers for the success of his radio work.

In response to requests received during Monsignor Sheen's series, N. C. C. M. distributed 225,000 copies of the Holy Hour book as well as some 119,000 copies of individual addresses, and several thousand other miscellaneous books and pamphlets. Large numbers of the inquiries asking points of information were of a kind requiring personal replies.

Inasmuch as any program's audience mail mirrors the reactions of listeners, it is possible to conclude that the Catholic Hour during the series just closed has had the most successful series to date. Echoing Msgr. Sheen's appeal, we would ask remembrance in the prayers of all who enjoy the program, in order that the work may continue to grow and prosper in ever increasing measure.

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"The Living God" Carried by 104 Stations

"The Living God," famed dramatization of the events of Holy Week as seen by a modern radio reporter, was broadcast this year in transcription form by 104 stations. It was the fifth year the program has been heard in this country. South American and European coverage also was assured for this year's broadcast by the fact that short-wave Stations WGEO and WGEA broadcast the program simultaneously. The stations, both of which are located in Schenectady, N. Y., and operated by the General Electric Company, beamed the program eastwards across the Atlantic and southwards to Latin America. They are among the most powerful short-wave stations in the world. General Electric's frequency modulation station, W2XOY, also carried the program daily during Holy Week.

"The Living God," written by Cita and Suzanne Malard, was broadcast first in France in 1937 and subsequently in the United States, Belgium, and Holland.

Consisting of five 15-minute programs, the dramatic series was presented from Holy Tuesday through Holy Saturday.

Produced in Hollywood for the National Council of Catholic Men, the cast of the play is headed by William Gargan as the Roving Announcer, Pedro de Cordoba as the Voice of Jesus, Una O'Connor as the Old Woman, Jane Wyatt as Magdalen, J. Carroll Naish as Pilate, and Dennis Day as James and the Centurion. Others heard in the play are John Sheehan as Peter, Cornelius Keefe as Judas, Rev. Charles Burns, O.M.I., as the priest, Pedro de Cordoba, Jr., as the child, Patricia Casey, Winona Matthews and the Loyola Players. The cast was brought together by Mr. de Cordoba and the programs produced under the direction of Martin Work, who is now the Radio Consultant for the National Catholic Community Service.

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Catholic Hour Broadcast To Originate in Richmond As Southern Catholics Meet

The Catholic Hour will originate in the studios of Radio Station WMBG in Richmond on Sunday, April 26, as a feature of the third annual convention of the Catholic Committee of the South, being held in Richmond April 26-28 under the patronage of the Most Rev. Peter L. Ireton, Coadjutor Bishop of Richmond. The Rev. Robert J. Slavin, O.P., of the Catholic University of America, Washington, D. C., will give the third address of his series on "Christian Heroism." Music will be provided by the Sacred Heart Choristers, under the direction of the Rev. Dr. Francis J. Blakely, of Sacred Heart Cathedral.

The convention, to be attended by two Archbishops and ten Bishops, will open at the Cathedral Sunday morning, April 26, with Solemn Pontifical Mass celebrated by Bishop Ireton, and a sermon by the Most Rev. Emmet M. Walsh, Bishop of Charleston.

Paul Williams, member of the N. C. C. M. Board of Directors and a resident of Richmond, is the C. C. S. executive secretary.

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From Our Mail Bag

There were many extremely gratifying letters received during the recent Catholic Hour series by Monsignor Fulton J. Sheen, so many that it would be impossible to publish them all in the space available here. Accordingly, a selection has been made for publication herein, which attests to the success with which Monsignor Sheen has shown up the error of the secular school in omitting religion from its curriculum. The letter from a Middle Western university city is as follows:

"This letter is a tribute and a testimony. Under separate cover I have asked for a copy of your Holy Hour booklet and, if it is at all possible, a copy also of your address for today, 'Actors and Spectators.' But here I am trying to thank you for your talks and your books. If peaks of excellence exist in a lecture-series so uniformly excellent I think today's was that peak. My gratitude for 'Quo Vadis, America' is alone most inexpressible.

"Now my testimony . . . Father Sheen, it was your impertinence that brought me to the realization of the emptiness of broadmindedness and the desolation of indifference. It was you that brought me back to the Lutheran Church—the living institution which I honestly do believe is carrying on a crusade for living Christianity and against the insidious compromises of 'liberalism.' Daniel Lord, S.J., once left out the Lutherans in an accusation of Protestantism for making that compromise—I believe the omission was justified.

"I want to thank you further for opening up that whole field of thought which includes Dawson, Gilson, de Wulf, Maritain, and Adler. You made a Christian out of a typical collegiate Deist. It is altogether likely that when circumstances permit I shall enter the Church Catholic, I feel that now as a certainty. But whether that is immediately possible or not I want to repeat my gratitude.

"I am a philosophy and renaissance history student studying for my Master's here at the University, and experiencing the full thrust of 'academic freedom' and enjoying the conflict because I feel superior in my stand.

"I shall remember you in my Holy Hour."

Some 31 per cent of the men in the armed forces of the United States are Catholics and their spiritual guidance has been placed in the hands of the Chaplains Corps of the Army and of the Navy. Representatives of both are scheduled to speak in the Catholic Hour on the subject, "Report to the Fathers and Mothers," following the current series by Rev. Robert J. Slavin, O.P. Rev. William Maguire, chief chaplain of the Pacific Fleet, who also was at Pearl Harbor, will give the first address on May 24. An Army chaplain will give the address on the Sunday following, May 31.

Army and Navy Chaplains to Speak On Catholic Hour

A special program of the Catholic Hour was presented by N. C. C. M. on Good Friday evening from 10:30 to 11:00 p. m., E. W. T., over the Red Network of the National Broadcasting Company. Right Rev. Msgr. Fulton J. Sheen delivered an address entitled "The Crucifixion" and the musical portion of the program was provided by a group of the Paulist Choir.

Catholic Hour Program Presented On Good Friday

Judging from the numerous advance inquiries about the Good Friday program, there is a large number of radio listeners who look forward to this broadcast each year. The number of responses to the Good Friday programs also has indicated an unusually large audience for them.

THE CATHOLIC EVIDENCE BUREAU

This Bureau stands ready to advise and assist any Catholic individual or organization in any activity relating to lay evidence work: In organizing a Catholic Evidence Guild, a unit of the Norberth Information Society, etc.; in recommending or supplying suitable literature for non-Catholic inquirers; etc.

More than a few news accounts have been printed here relating to the Catholic Information Society of Narberth, whose brief articles setting forth Catholic Doctrine have been so widely acclaimed. The latest to come from Narberth recalls the fact that eight years ago Albert I, King of the Belgians, died in a fall from a cliff and the world mourned. Next day Harry Donahue of the Philadelphia police fell before a gangster's bullet and his friends wept.

Narberth Pamphlet Effective 8 Years After

Just the other day Harry Donahue, Sr., of the Atlantic trolleys, discovered on the floor of his car an eight-year-old pamphlet, entitled "Albert of the Belgians—Harry of the police . . ." published by the Catholic Information Society of Narberth, Pa.

The humble conductor's eyes filled as he grasped the purpose of the Narberth story: "The sovereign of an entire nation and the guardian of a city's section had one great thing in common—their way of knowing, loving and serving God . . ."

"King and policeman are now no more," continued the pamphlet, "but Albert and Harry will live on forever. They have gone, we believe, to join—and to hobnob with—Peter, the fisherman who died on a cross—Pansy, the colored woman who washed other folks' clothes—Michaelangelo, the painter of cathedrals and chapels—Michael Donnelly, the painter of fences and barns—Louis, the scientist who gave us 'pasteurization'—Ludwig, the waiter who served smiles with his beer . . ."

That night Mr. Donahue wrote to the Catholic Information Society. "Harry of the police was my son," he said. "It thrilled me to read his name and to know that he wasn't forgotten."

At the direction of Most Rev. Hugh C. Boyle, Bishop of Pittsburgh, Mother of Good Counsel House, 28 Fernando St., has been established as headquarters for the Catholic Evidence Guild and as a Catholic information center. The building, a former day nursery, has been committed to the Guild by Bishop Boyle as a center for its activities which were begun in the Diocese last fall.

Headquarters Established for Pittsburgh C. E. G.

A series of weekly public expositions of the doctrines of the Catholic Church is being conducted by the Catholic Evidence Guild of Cathedral Parish, Belleville, Ill. The meetings are being conducted by Rev. James McCormick in the Circuit Court room of the county courthouse. As is usual in C. E. G. meetings, a large part of each program is given over to answering questions from the audience.

Evidence Guild Work Begun In Belleville

Commenting on this new undertaking, an editorial in the Belleville diocesan organ, *The Messenger*, said that "Catholic Evidence Guild speakers, in imitation of the zeal of the Good Shepherd, go out to the highways and byways, on street corners and in public buildings to bring the message of Christ's Gospel to those who know Him not. This program is one that truly coincides with the lofty purpose of Catholic Action, namely the 'restoring of all things in Christ.' By bringing their non-Catholic friends to the public meetings of the Evidence Guild our faithful Catholics can share in the merit of the praiseworthy task of introducing Christ to a world that needs Him so much."

Formation of the Belleville Guild followed upon activities of Dr. John G. Bowen, N. C. C. M. Field Representative, who has been assisting in the formation of the Catholic Action Council of Men in Belleville. Dr. Bowen has been active in Catholic Evidence Guild work since 1932, when he took part in the first C. E. G. meeting in the United States to be conducted by laymen.

We wish to pay belated tribute to the Catholic Evidence Guild of Buffalo and to its officers and members on the annual report of the Guild's activities during 1941. Being the northernmost Guild in the United States, this C. E. G.'s outdoor season is limited to four and a half months but its members contrived nevertheless to hold 36 street corner meetings during this period. The Guild also is to be congratulated on its innovation, the religious street drama, which was introduced during the past year in cooperation with the Catholic Evidence Guild of St. Bonaventure College. As the report states, and as was evidenced at the enactment of the drama at the National Catholic Evidence Conference, the venture was very well received and won enthusiastic approval of both clergy and laity.

1941 Report of the Buffalo C. E. G.

Approximately 65 different subjects were discussed in the 117 street corner talks given. The total number of listeners was estimated at about 2,000 per month, or 8,000 for the season. Approximately 1,500 pieces of Catholic literature were distributed to interested listeners and it is estimated that 1,200 questions were answered.

In addition, the Guild conducted a winter radio series, which included 18 fifteen-minute and two thirty-minute broadcasts. The programs were heard over Station WBNY from December 9 to May 5.

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